PHOTOS
IN
ARCHIVES

Church Records

See: Archives for this collection

INVENTORY

Baptist Church of Christ at Heiddle's Prairie
Dates: 1853-1894
Accession Number:
Donor: Unknown
Description: One ledger

Content and Scope of Collection

The first entry in this ledger, made July 1, 1853, lists the petitioners who voted to separate from the Bloomfield Baptist Church and become an independent body. Petitioners' names are followed by the Covenant, Articles of Faith, Rules of Decorum.

Beginning March 1, 1862, lists of members are recorded and minutes of meetings are kept, through December 15, 1894.

Some Early Church History; Birth and Growth of St. Stephe

By A. R. Markle.

The Rt. Rev. Jackson Kemper, bishop of Missouri, was also missionary bishop of Indiana and in the fall of 1835, soon after his consecration as such, he made a visit to Terre Haute. Probably his stay was short, only incidental to the stop over for the night after a hard day on the stage.

Later, in January and July, 1838, he was again in the town, but on Friday night, July 16, 1839, he notes that he officiated here and this service is said to have been held in the home of Dr. Richard Blake, who was occupying the old Linton house, now on Ohio street west of Sixth, but at the time located in the middle of the block opposite St. Joseph's church.

At another time the bishop states that he officiated twice at Terre Haute on the 29th of April, 1839, and there is some doubt as to which date saw the service in the home of Dr. Blake. His House on Butternut hill was built about this time and it may be that it was not finished, or that the family came to town during the winter of 1838 and 1839 for a more comfortable residence and occupied the Linton house during the absence of the owners.

Hold First Service.

However, it is told that, learning of the stay of the bishop at the Prairie House, Mrs. Blake, Mrs. Donaldson and Mrs. Krumbhaar, called on him and induced him to hold a service for the few families of Episcopalian faith.

At his suggestion they undertook to form a Sunday school among the families interested and he promised to send them a missionary to carry on services here.

In accordance with his promise the Rev. Charles Prindle came to Terre Haute and as he stated at the annual conference at Lafayette the following year, "until within the past three weeks, I have performed Divine services on every Lord's day since the 10th day of November last at the courthouse in Terre Haute." The results of his work he summarized as: "Average Sunday school scholars 65, number of communicants 3, baptized infants 5, married 1, buried 1."

The first steps to organize a church were taken by making a list of those who signified their intention by their names written on an agreement. These were William F. Krumbhaar and wife, Thomas H. Blake, Jacob Bourne, H. D. Williams and wife; Richard Blake and wife; D. S. Donaldson and wife; A. B. Fontaine and wife; John Routledge and wife; Mrs. Agnes and Mrs. Eunice Saltonbury, L. O. Schultz, E. Daniels, Levi Warren, W. L. Stone and wife; James Warren, G. W. Langworthy, Mrs. Luna M. Johnston, Mrs. Elizabeth Delland, Mrs. Catherine Mann, Susan Merry and Mrs. Mary Beach. (Beach

this extent had grown the conation from the three communi- of Mr. Prindle's report.

Meet at Warren Home.

consequence of the desire of above named, there met in the of Levi Warren at the southwest corner of Eighth and Ohio, on the evening of April 15, 1840, Messrs. Thomas H. Blake, Richard Blake, Levi Warren, Jacob Bourne, Wm. F. Krumbhaar, W. L. Stone, John Routledge, L. O. Schultz, James Warren and G. W. Langworthy, who with Rev. Charles Prindle adopted the constitution of the diocese and pledged the meeting to be governed by the constitution and canons of the Protestant Episcopal church in the United States of America.

They adopted resolutions giving the name of St. Stephen's church to the organization and providing for its government by two church wardens and four vestrymen. To these offices they elected Thomas H. Blake, senior warden; Wm. F. Krumbhaar, junior warden; Dr. E. Daniels, Levi Warren, Jacob Bourne and John Routledge, vestrymen. Two months later they chose Rev. Prindle as rector of their church, and elected Mr. Krumbhaar to represent them at the diocesan convention to be held at Lafayette, July 10, 1840.

Mr. Prindle left Terre Haute in March, 1841 to become the rector of the congregation at Lawrenceburg, Ind., and died a few years later in the east. He was succeeded here for a time by the Rev. M. Killikelly, missionary at Vincennes.

After him came the Rev. Robert D. Croes, prounced and in one record spelled Cruise, who took his duties very seriously. Opposite the name of one of his communicants in the old parish registers is the note "Baptised in Indianapolis" and later "Confirmed in Christ church, Indianapolis." Later Mr. Croes notes, "This is irregular and I have filed three charges against him with the bishop."

Among The Pioneers.

He was, however, a hard and conscientious worker and under his direction a lot was leased and a church erected on the west side of Fifth street, north of the alley between Wabash and Cherry. The corner stone was laid after a service Sunday evening, June 1, 1845, at the usual place of worship in the Johnston building at the southeast corner of Third and Ohio, conducted by the Rev. Andrew Wylie, D. D. The congregation then marched to the site of the new church and after an appropriate service by Mr. Croes, Mr. Wylie again preached.

Bishop Kemper consecrated the building October 2, 1845, and services probably had been held there shortly before.

The lot was enclosed by a fence paid for by the sewing society, who also furnished the lamps and carpet for the chancel. The Sunday school at St. Luke's church, Philadelphia, gave the damask covering for the lecterns. The money for the construction was secured through the efforts of Mr. Croes, who travelled extensively through the western states and as far south as New Orleans. The masonry was by Zenas Smith, and the architect and builder was Jindal A. Madison.

The lease on the lot expired in 1849 and on October 8, 1849, it was purchased from Thomas H. Pope, of Louisville, for $900, the vestry giving five notes for $180 each payable one each year and secured by a mortgage.

November 22, 1844, the Rev. Samuel Roosevelt Johnson, of Lafayette, deeded to St. Stephen's church through Rev. Robert B. Croes, Luke Drury, Dayton Topping, William K. Krumbhaar and John Routledge, vestrymen and wardens and their successors in office, one-third of a lot lying between the present Crawford and Deming streets from Seventh almost to Ninth, for one dollar.

The vestry platted this into lots and sold lot one to David West in 1862; lot two to Louis Cliver in 1860, and lot three to Lyman P. Felver in 1863. These three lots lie on Seventh street and the balance of the plat was sold as lot four, to Levi Warren in 1861. Altogether they received for the tract of land $2,240. Today it is appraised for $9,560, not including the improvements. Not a great increase in value over more than seventy years.

In 1847 Rev. Philip E. Milledoler gave St. Stephen's 20 acres south of Seeleyville which they later sold for $150. Inadvertently they sold what they did not own for the deed described the land as the west half of a certain tract when they owned the east half and it was necessary in 1905 for the church to make a new deed for land sold by them in 1857, nearly 50 years before.

Early Struggles.

Mr. Croes seems to have been away for nearly two years in his endeavors to raise money for his parish for there are no entries from December, 1842, to August, 1844, when he resumed his labors here. He served until March 4, 1850, when he resigned, but he continued to live here for some time after, for he records his objection to one of the parishioners who went to Indianapolis for a service, much to his concern.

He was followed by Rev. Charles P. Clark, who came Jan. 15, 1850, and resigned March 6, 1852. After a long interval, a service was held here by Rev. D. D. Antwerp, Dec. 12, 1852, who so pleased his audience that a call was made by the vestry the same day and he became the rector of the church, serving for nearly three years.

Under his care the vestry resolved Oct. 1, 1854, "to no longer ask aid for the parish from the board of missions, effective at once." They then resolved to rent the pews in the church and were so successful in their efforts that they were able to pay their entire expenses the following year.

In January of that year the ladies of the Church Aid society paid for the painting of the exterior of the church and they also paid for an altar cloth.

Dr. Van Antwerp resigned April 9, 1855, effective June 12, and was followed by Rev. Wm. G. Spencer, August, 1855, who had been assistant minister of St. Paul's church at Troy, N. Y. He arrived here October 17, 1855, and held a full service the following Sunday. As he was not yet ordained as a priest and was but a deacon, he was ordained at St. Paul's church, Jeffersonville, Nov. 14, and formally instituted here as rector by Bishop Upfold Jan. 6, the following year.

Birth Of St. Stephen's.

During his term the church purchased "an instrument for church music" a melodeon, for $400, cleared off the debt of the church and bought two lots at Seventh and Eagle on which to build a new church to accomodate the growing congregation. Th $1,500 proceeds

July [illegible], under his [illegible] helped pay for the new building.

Mr. Spencer served through the trying days preceding the Civil War and as a southerner by birth and family, he must have suffered great distress. He resigned April 1, 1861, but held on until June 8.

By A. R. Markle.

CHAPTER II.

During the service of Rev. William G. Spencer, the vestry bought two lots at the southeast corner of Seventh and Eagle streets on which to build a new structure to accommodate the larger congregation. They paid Chauncey Rose $1,115 for the corner and Charles Wood $900 for the other on which later the rectory was built. The deeds to these lots were dated June 29, 1859, but no steps toward the building were taken until after the coming of Rev. Chauncey W. Fitch, who came Oct. 1, 1861.

An architect of whom we know no more than his name, W. R. Parsons, drew the plans, but the estimates were above the figure the church was ready to meet and the tower and bell were omitted from the contract and the work started the cornerstone being laid with appropriate services by Rt. Rev. George Upfold, bishop of the diocese, on May 4, 1858.

It was nearly a year later, March 5, 1863, before the first service was held in the new building; the last service in the old building in Fifth street, February 22. The old building had been sold to Thomas B. Johns for $1,500 on July 20, 1861 and they had occupied it for nearly two years after the sale.

The Rev. Fitch resigned Sept. 1, 1863, to accept a chaplaincy in the U. S. army and left for his station October 31. He was followed by the Rev. Thomas Mills Martin of Newcastle, Delaware, who arrived April 24, 1864. A hard worker, he was compelled to relinquish his work here by a nervous breakdown and tendered his resignation March 10, 1869. A special meeting of the vestry was held the next day and his resignation declined, a leave of absence with pay for one year from July being granted. He died, however, at Nyack, N. Y., on January 15, 1870. A marble tablet in the church is in his memory.

Rev. Austin Called.

During his time, due to his failing health, Rev. DeStaing had charge of the church for a time and Rev. Albert E. Wells of Chicago was called by the vestry as an assistant to Mr. Martin, for one year from December 1, 1869.

The rector, following the death of Mr. Martin, was Thomas R. Austin, who served from August 26, 1870, to November 20, 1871, when he resigned, effective Dec. 1. Following him came several ministers who were offered the rectorship, but who declined for various reasons and finally Rev. Spruille Burford of Alexandria, La. came and preached his first service here May 30, 1872. His former parish and diocese were so insistent on his return that he resigned and preached his farewell sermon on September 22, less than four months later.

On the recommendation of Bishop Talbott, the vestry called Rev. S. Francis Dunham, who came from Christ church, New York City, Dec. 8. The week before his arrival, the music committee was authorized to trade in the old melodeon which had so long served the church and was still in use for the Sunday school. However, it was not until following March that the com-

mittee reported the purchase of an organ for $200 with an allowance of $75 for the old one.

With the coming of Mr. Dunham, the church seemed to take on a new life, the pews had been made free the previous year and the "free church" system had been so successful that the finance committee reported April 7, 1893, the church was free from debt and that the receipts for the past year had exceeded the expenses. Incidentally, it might be noted that the Ladies' Aid had contributed $1,200 during the year.

Plans for the tower cost $75.00 and the entire construction, which was begun and finished that year, cost $2,000.00. In appreciation of his services, the rector's salary which had been set at $1,200.00 when he was called, was increased to $1,500.00.

The organist had been paid various sums for the service and under Mr. Dunham, the salary for Professor Zobel, an outstanding musician of the time, was set at $300.00 a year.

Generous Organist.

Following him came Miss Mary M. Jewett, who after some time as organist was surprised to receive a check from the vestry for $50.00. Her surprise, however was unequal to that of the vestry when they received from her a note to the effect that she wished her services to be gratuitous and enclosed the check. Her attitude was at variance with a later choir leader, who shall be nameless here, but was a well known soprano of the times, who demanded $5.00 a day for her singing and when the vestry refused to pay it, offered to sing until Easter at the old rate of $3.00, but insisted she must have $5.00 thereafter. It is recorded however, that she sang another year for $3.00 per.

The free church system seemed to fail for the vestry in the spring of 1879 was obliged to again return to paying the rector at the original rate of $1,200 a year and in the fall of 1881 returned to renting the pews.

Apparently this was successful for the finance committee reported four months later that the pews had brought in $2,344 and that more pews were needed. By removing the baptismal font to the north transept room was made for four more and they too were soon rented. In April the treasurer was instructed to present Prof. Zobel with $100 at Easter. Possibly he, too, was serving without pay this time. In the same month the salary of the rector was increased to $1,500.

The Easter offering amounted to $979.03, including $105.06 from the Ladies' Aid and $214.35 from St. Hilda's Sisterhood. Prosperity seemed to have returned and in September a committee was instructed to find a suitable place for a mission in the southern part of the city.

December 4, 1882, the senior warden, George C. Duy, resigned as he was leaving Terre Haute permanently. Not only had he served in such capacity for many years but he was also chancellor of the diocese and it is more than a coincidence that his son, Albert W. Duy is today, not only senior warden of St. Paul's church at Bloomsburg, Pa., but is also chancellor of the diocese of Harrisburg.

With the increase in salary, the rector was also voted a vacation to be taken at his convenience and in his absence the Rev. A. Reeves of St. Matthew's church at Worthington was asked to serve two Sundays and was paid $10 for each.

Mr. Dunham resigned on his return from his vacation, effective Nov. 1, and in November the vestry called the Rev. Dr. Stevens Parker, a former warden of Racine College, but the call reached him too late as he had already accepted a call to Calvary church, Stonington, Conn. Some correspondence with Dr. Walter Delafield resulted in his meeting with the vestry to get an idea of the parish and the work to be done here and he and his wife being pleased with the prospect here, he accepted the call and entered upon his work Feb. 10, 1884. His salary was set at $1,500 with the assurance that when the pew rents increased sufficiently it would be made $2,000. A house was secured for him on Ohio street and in May a contract for the erection of the rectory on the adjoining lot was let to A. Cortner & Son for $6,434 with J. A. Vrydagh as architect at a fee of $162.50.

The house was completed the following summer and Dr. Delafield occupied it as the first rector to live near the church.

Missions Started.

In the spring of 1884 a bell, which had been purchased by contributions, some as small as 1 cent, was hung in the tower, but the financial condition failed to improve and Dr. Delafield resigned May 15, 1886, effective June 1, to take up mission and social work in South Chicago. During, and as a part of, his work here missions were established in remote parts of the city. St. Luke's was built at Gilbert avenue and College and became self-supporting. St. John's, on Sycamore, east of Fourteenth, flourished for a time, but St. Mark's and St. Matthew's have left no trace of their activities.

Rev. James D. Stanley was called Sept. 1 and came from the Church of the Epiphany at Cincinnati, Oct. 9, 1886, to meet the vestry. His service began Oct. 17.

Mr. Stanley was an energetic worker and soon secured pledges for the erection of a parish house. The corner stone was laid Sept. 16, 1891.

Mr. Stanley resigned April 8, 1896, effective May 26, to return to Cincinnati, this time to the Church of the Savior.

Aug. 5, 1896, the vestry called Rev. John E. Sulger of the Trinity parish, Atchison, Kansas, who came in October. The salary was set at $1,800 a year and the church returned to the "free church" system.

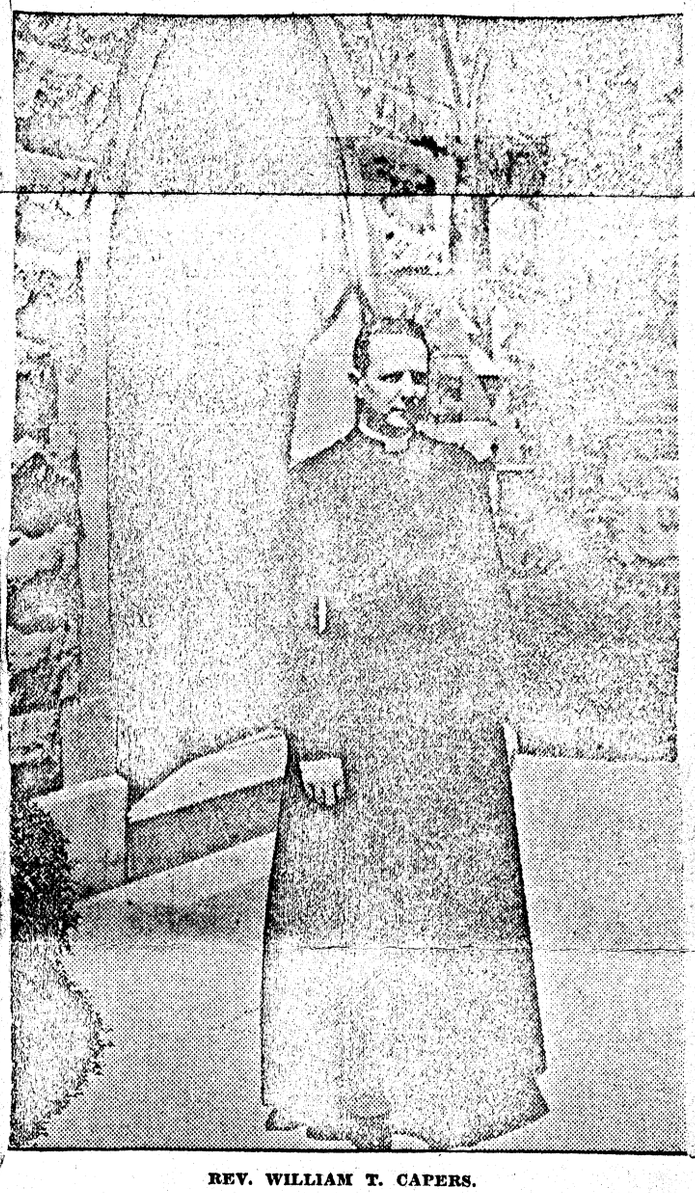
Ten years later his salary was made $2,000 and, in 1923, it was raised to $3,600 a year. Through his efforts the church was rebuilt by a Bedford stone veneer, a new organ installed, the walls and ceiling frescoed, a new heating system installed and two missions established, one at the northwest corner of Thirteenth and Linden streets, which has not survived him, and the other—St. George's—on Ferguson hill, which after the destruction of its building by fire has been rebuilt and is still in service. Mr. Sulger died in 1929, rich in the esteem of Terre Haute citizens.

Before a successor could be found, services were conducted by Rev. Charles S. Heckingbottam and by Robert C. Alexander, deacon at the time, but who returned here after his ordination to serve as locum tenens. Rev. Charles Noyes Tyndall served for a little over a year, but failing to be elected to attend the triennium at Denver, resigned and was called by a Fort Wayne church who sent him there at their expense.

Mr. Alexander then served until Rev. William T. Capers, the present rector, was called and arrived.

St. Stephen's has prospered and grown under his direction. It is recognized as one of the outstanding churches of the Episcopal faith in this section of the country.

Present Pastor Of St. Stephen's



REV. WILLIAM T. CAPERS.

Dr. Capers has been in charge of St. Stephen's Episcopal church here for the past four years.

DEDICATE PLAQUE AT ST. STEPHEN'S

Bronze Tablet Honors Members of Parish Who Served In Armed Forces During War.

J 3/3/47 T.H. Tribune

An impressive bronze plaque, honoring all the youth of the parish who served in World War II and particularly in memory of two young men who lost their lives overseas, was dedicated at St. Stephen's church Sunday during the mid-morning service.

The memorial was dedicated by the St. Stephen's rector, Rev. Thomas Mabley, after being installed on the west wall of the church a week ago. Inscribed on the surface of the plaque are the words: "In honor of all the youth of this parish who served in World War II in the armed forces of their country to preserve the freedoms of her people, and particularly in loving memory of Lieutenant Alfred H. Conrad, U.S.A., 1921-1944, and Lieutenant Stanley Warren Sayre, U.S.N., 1918-1945, who died under alien skies in that Holy Cause."

At the bottom of the plaque is the passage: "They will go from strength to strength and Unto the God of Gods appeareth every one of them in Zion."

During the service Rev. Mabley thanked members of the congregation for having given offerings for placement in the church of the memorial.

"This tablet will long recount the part our young church men played when called upon by their country, and will be a silent teacher to our children," he said. "It is here to teach us and those to come that there are principles of life that are worth sacrificing and even dying for, and therefore worth living and building for. This tablet must never let us forget how costly is our heritage, and therefore how very precious and dear it must ever be."

Lieutenant Conrad was killed in Holland, and Lieutenant Sayre lost his life while on duty in the Pacific. Both young men also were members of the St. Stephen's church choir.

yesterday

St. Stephen's, one of the early churches

by Francis E. Hughes

Services of the Episcopal Church in Terre Haute were first held in 1839 when Mrs. ~~Thomas~~ Richard B. Blake, Mrs. W. F. Krumbhaar and Mrs. D. S. Donaldson called on Bishop Jackson Kemper, who was staying at the Prairie House, and asked him to stay over and conduct services for Episcopalians in the community.

These services were held at the home of Mrs. Blake.

Bishop Kemper sent the Rev. Charles Pindle, missionary of the Protestant Episcopal Church, here in November of that year to serve the congregation and services were held then either in the lower room of the James Johnston Building, southeast corner of the Public Square; in the Court House or in the Town Hall.

On April 15, 1840, St. Stephen's Episcopal Church was organized. Colonel Blake was elected senior warden, Krumbhaar, junior warden, and Dr. E. Daniels, Levi Warren, Jacob Bourne and John Rutledge, vestrymen.

In September of 1842, the Reverend Pindle was succeeded by the Rev. Robert B. Cross, who served the church until 1850. In his first year, the Reverend Cross traveled for several months and in the ensuing four years for several weeks at a time, collecting money to build a church here.

The cornerstone of the first small church, on the west side of North Fifth Street between Cherry Street and Wabash Avenue, just north of the alley, was laid Sunday, June 1, 1845. On that date, the evening services were held in Town Hall, with the Rev. Andrew Wylie preaching. The congregation then went to the new church where the Reverend Cross gave an appropriate service and Dr. Wylie delivered the address.

On Thursday, Oct. 2, 1845, the Right Reverend Kemper, bishop of Missouri, consecrated the church and the Rev. M. Killikelly, missionary at Vincennes, preached.

Tindel A. Madison was architect for the church and Zenas Smith executed the masonry.

In later years, this original church became a little theater where the Germans of the city had entertainments. Following that, it became the Adelphia Theater.

The Reverend Cross resigned the rectorship March 3, 1850, and was succeeded by the Rev. Charles P. Clark, who came here Jan. 15, 1851. He resigned March 6, 1852.

On Nov. 22, 1844, the Rev. Samuel Roosevelt Johnson of Lafayette deeded to the local church one-third of a lot between Crawford and Deming streets from Seventh Street almost to Ninth Street for $1.00. This was made into lots that were sold between 1861 and 1863.

Also, in 1847, the Rev. Philip E. Milledoler gave the church 20 acres of land south of Seelyville, which were also sold later.

After coming here to serve the church as rector Dec. 12, 1852, the Rev. D. D. Antwerp remained for three years. In August of 1855, the Rev. W. G. Spencer came here. He stayed for six years and was replaced by the Rev. Chauncey Fitch.

While the Reverend Spencer was rector, the church bought two lots at the southeast corner of Seventh and Eagle streets on which to build a new church. The property at 215 North Seventh Street was purchased from Chauncey Rose for $1,115, and adjoining property on which a rectory was to be built was bought from Charles Wood for $900 in 1859.

The Reverend Fitch, successor to the Reverend Spencer, had plans drawn for the new church by the architect, W. R. Parsons. The Rt. Rev. George Upfold, bishop of the diocese, conducted the services at the laying of the cornerstone of the church on May 4, 1862. First services in the new church were held March 5, 1863.

The new church cost $12,000, and in 1871, a new organ was purchased for it at a cost of $2,500, plus the trade-in of the old melodian. It was then that the tower also was built for $2,000.

The Reverend Fitch resigned Sept. 4, 1863, to accept a chaplaincy in the United States Army, and the Rev. Thomas Mills Martin was then rector until 1869. The next rector was the Rev. Thomas R. Austin, who served from August, 1870, to November, 1871.

For four months in 1872, the Rev. Spruille Burford served the church as rector, after which the Rev. Francis N. Dunham came here in 1880.

J. A. Vrydagh was the architect for the rectory built on the lot adjoining the church in 1884. A bell for the church also was purchased that year from contributions. At that time, the Rev. Walter Delafield was rector. He resigned in June of 1886, and was succeeded by the Rev. James D. Stanley.

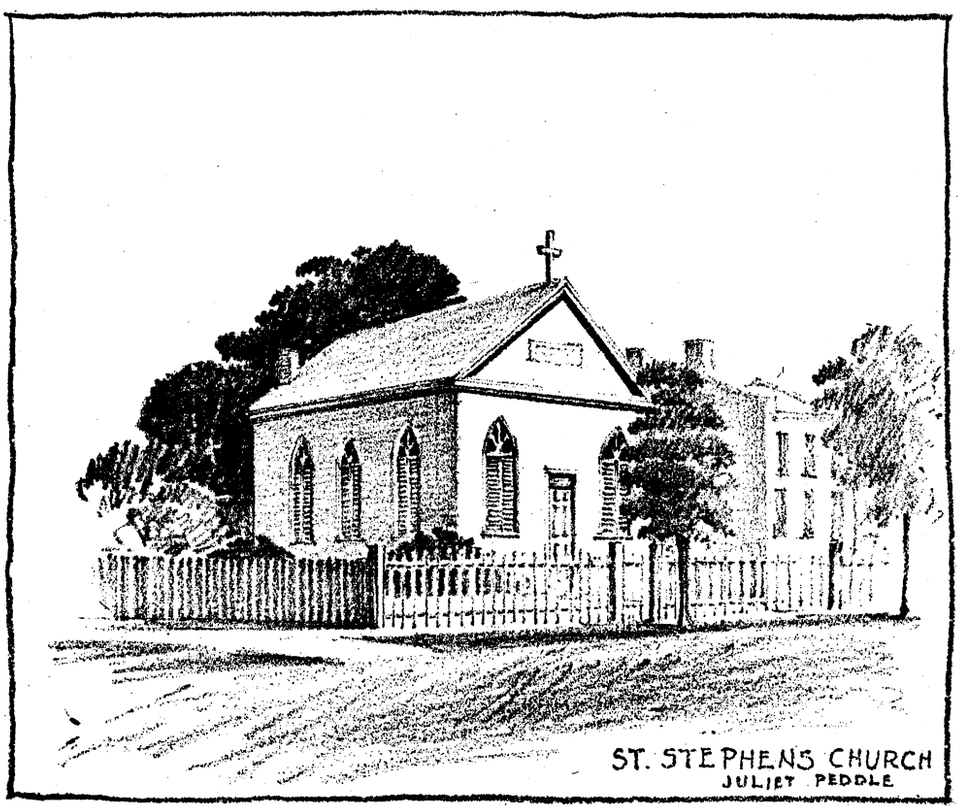
In 1886, St. Luke's Mission was built at Gilbert and College avenues, and St. John's Mission on Sycamore Street flourished for awhile.

The cornerstone of the Parish House was laid in 1891. When the Rev. Stanley resigned April 8, 1896, he was succeeded the following Aug. 5 by the Rev. John E. Sulger, who served the church for 33 years until his death in 1929.

During that time, the church was rebuilt with a Bedford stone veneer, a new organ was installed, walls and ceilings frescoed and a new heating system installed. Also, two new missions, one at the northwest corner of Thirteenth and Linden streets, and the other, St. George's, on Ferguson Hill, were started.

The Reverend Sulger was succeeded by the Rev. Charles S. Heckingbottam and Robert C. Alexander, deacon, who conducted services for awhile until the Rev. Charles Noyes Tyndall came as rector for a year. He was followed by the Rev. William T. Capers, who stayed for four years.

In 1947, the Rev. Thomas Mabley came to be rector and stayed here for 20 years. When he resigned in 1967, the congrega-



tion gave him $100 for each year he had been rector here.

It was in 1956, during the time the Reverend Mabley was here, that the old rectory was torn down and a new building housing a chapel, lounge, library and dual-purpose rooms was erected on the site. It conformed to the 13th Century English Parish Church architecture of the church. Architects were McGuire and Shook of Indianapolis with Miller, Vrydagh and Miller of Terre Haute. This building was dedicated Jan. 1, 1957.

In 1958, a landscaped court between these two buildings was added. It resembles an English formal garden.

The Rev. Harold Taylor succeeded the Reverend Mabley after a few years. In 1961, during the time he was rector, the entire interior of the church was renovated and redecorated. At the same time, the Parish Hall at the rear of the church was also renovated.

Several years ago, the church was air-conditioned.

The present rector of the church is the Rev. Joseph A. Rickards Jr., who came to St. Stephen's Church in 1972.

ANIMAL POISONING

A $500.00 reward is offered by the American Humane Association for information leading to the arrest and conviction of any person or persons willfully poisoning or feeding ground glass to any animal, according to the Terre Haute Humane Society Shelter Director, Robert May. Persons should contact Mr. May if eligible for the reward.

The recently organized League of Volunteers of the Society is taking an aggressive approach to the problem of cruelty thru the LOV (League of Volunteers) Humane Education and Legislation Committee.

Involving children in positive and compassionate ways with animals, learning to enjoy them and consider their needs is being given priority by the Education Committee, according to the Chairperson, Mrs. Earl Shaker. Additional people, both men and women of all ages, are needed to help promote kindness and prevent the sadistic cruelty recently experienced in our Community, said Mrs. Shaker.

LOV meets the last Sunday afternoon of each month in the education room at the animal shelter and an excellent group of enthused people have already become involved. Additional information may be received by calling 232-0293, Mr. May or 299-5532, Mrs. Earl Shaker.

Volunteers may serve in many ways at their own convenience.

Joe's
PRIVATE WORLD
Blow Style Cutting
Feathered Bangs
Wedge Cuts
Long and Short Cuts

Full Service Salon Open 6 Days
1355 Walnut
For appointment call **232-3408**
Owner Jesus Guevara

PROFESSIONAL HYPNOSIS
for relaxation, motivation, self-confidence, diet control, smoking and other compulsive habits. Single one-hour session required. Fee includes home induction tape for self reenforcement.

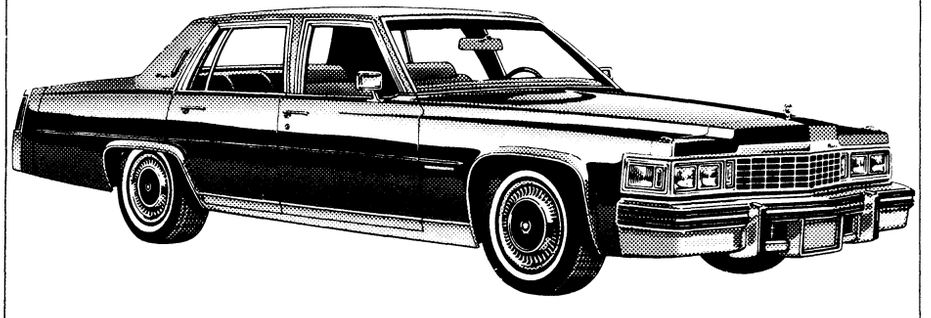
Ralph R. Seiders, Ph.D.
—Hypnotherapist—
Professional Building
1101 E. University Ave., Urbana, Illinois
By appointment only. Phone: 217/384-5489

Personalized Comfort. Uncompromising Luxury. That's the 1977 Cadillac for you.

Seville. International in size, but unmistakably Cadillac in its personal styling, luxury and attention to detail. The standard 5.7-Litre Electronic Fuel-Injected engine for instant response and smooth, consistent performance.

Fleetwood Brougham. All-new for 1977, the All Cadillac way. With the all-new Center Control Instrument Panel. The new front suspension system and new trim size contribute to its impressive maneuverability.

And more. A new experience in personal luxury and motoring pleasure.



Come in and experience for yourself these two great expressions of 1977 Cadillac luxury!

esten fuson *Cadillac*
18 SOUTH 9TH **TERRE HAUTE**

Church Records - Genealogy F 76

A small book 6" x 7" in the possession of the Rector of St. Joseph's Church at Terre Haute containing some early records.

Page 1

We the undersigned bind ourselves to pay to the Revd S Buteux for his support this year 1838 the sums attached to our Respective names The money to be paid quarterly if chosen by the Subscribers.

Names	Sums
John C. Murphy	$10.00
Thomas Monhenon	10.00
John D. Murphy	10.00
Peter Duffecy	5.00
Patrick H. Hardey	5.00
James Goulding	2.00
William Monhanon	5.00
Joseph Parsons	2.00
Thomas McDermott	1.00
	$50.00

Page 2

Terre Haute Ind. July 2, 1838

John C. Murphy paid for the Support of the Revd. Mr. Buteux ten dollars	$10.00
Joseph Parsons paid two dollars	2.00
John D. Murphy paid five dollars	5.00
Patrick Hardy paid two dollars and fifty cents	2.50
Peter Duffecy paid five dollars	5.00
Patrick Hardy paid two dollars and fifty cents	2.50
James Goulding pd. two dollars	2.00
Wm. Monaghan pd. five dollars	5.00
Thomas McDermott pd. one dollar	1.00
John D. Murphy pd five dollars	5.00
Thomas Mongahon pd. ten dollars	10.00
	50.00

Page 4

Terre Haute Ind. Nov. 4th 1838

A Committee met to devise ways & means for the renting and furnishing a Room in the town of Terre Haute for the Revd. S. Buteux and the following Ladies were Requested to act as Collecting Committee

Mrs. Williams - Mrs. H. Rea - Mrs. J.C. Murphy - Mrs. J.D. Murphy

When the following Gentlemen subscribed

J.C. Murphy	paid	2.00	Wm. Wilkin	paid	.50
J.D. Murphy	paid	2.00	Jerden Smith		.50
T. Monaghan	paid	2.00	P.H. Hardy to be pd in work		
James Greer	paid	.50		paid	2.00
John Costley	paid	1.--	James Quinn	paid	1.00
Wm Hagerty	paid	.50	Wm. McMullen	paid	.50
James Galerger		.50	J. McConnell	paid	.50
Cormick McCrowl	paid	.50	Ed McMasters	paid	1.00
Martin Lafty .50 Martin Linkhorn	paid	1.00	Mrs. Williams	paid Revd B	3.00
Edward Cassey	paid	1.--	Nancy Hughes	paid do	2.00
Thomas & John Dowling		5.00	John Osmon		
John Wright	paid	1.00	Joseph Parson	paid	.25
		17.50	Dennis McEnolty	paid	1.00
					30.75

Peter Hughes

Patrick Hughes 1.00

VIGO COUNTY PUBLIC LIBRARY
TERRE HAUTE, INDIANA
REFERENCE
DO NOT CIRCULATE
Community Affairs File

On Page 8 is a continuation of the subscriptions on page 4. Wm Monaghen - Wm. Reiss - John Reiss - Peter Kelley - John Purcell - Peter Duffecy - John Duffecy - Christy Foreslane ? - $1.00 each. Casper Link - Wm. Kearney - Johannes Ruppel - John Herpstrick - Michael Speiser - John Holland - James Kelly - Ths McDermott - 50¢ each. J.L. Monett 25 ¢. Mrs. G.L. Rea $2.00. Miss Menard 25¢. Received from several persons in Dorttand ? #12.87½/

Page 5 lists the purchases of furniture and the rent paid for the room, the first rent being two months to Jan 8, 1839 and the last to April 8 at $4.00 then at $3.00 per month the ~~xxxxxxxx~~ last entry for rent at that rate to August 8, 1840.

On Page 6 the expenditures from the Sunday collections including ten items from 56¼¢ to $7.37½ "towards the debt of the Church." Also items "to a small cask of wine for mass (turned in vinegar)" $13.00. "to Mr. Paret to goover the bottom 50¢," "towards Mr. Shewe's expenses at Stewart's in July 1842 $1.25."

On Page 7 a list of collections on Sundays, starting with $2.93 3/4 December 8, 1838. July 27 $18.68 3/4 (dedication day) a note adds "disposed of to help defray the expenses incurred on the dedication of the church."

On Page 9 "April 1st 1839. A meeting called by the Revd S. Buteux to arrainge the prices on the pews in the Church when the Gentlemen appeared viz. Revd. S. Buteux.. John C. Murphey.. Patrick H. Hardy.. Peter Duffecy.. James Clark.. John Duffecy.. when a motion being made the following prices were agreed upon." A list of 48 pews is given with prices set at from $5.00 to $20.00 each. A note adds "and it was resolved to sell them at auction on Sat. 13th int to the highest ~~xxxxxx~~ bider." From figures interlined above the original price they seem to have sold at a lower figure, from $4.00 to $10.00. The page closes with John D. Murphey Sect."

On page 10 is a list of those who agreed to "pay quarterly to Revd Buteux for his support during the year 1839." John C. Murphey, John D. Murphey, Thomas Monaghan (gone), $10.00 each. Dennis McEnnulty, Edward Kelley, Peter Duffecy, Martin Burke, Patrick H. Hardy, Mrs. Rea, Wm. Kearney, John Holland, John Duffecy, $5.00 each. Joseph Parsons, John Klecker $2.00 each. Thomas McDermott (dead) John Harpstrith, Wm. Wilkin, John Murphey, James McConnell, Johannes Ruppell, Michael Speiser, Ulric Girra, M. Meade, M. Lahey, John Donagher $1.00 each. Wm. Crawford $4.00 Patrick McBride $2.50, John Keefe $1.25, J.L. Monnett 50¢.

On page 11 dated Sunday Nov. 10, 1839 a meeting to raise room rent included Thomas Ragan, Mrs. Lahey, Mrs. Williams, Miss Forest, James Quinn, Gaspard Lynch as new names. Dennis McEnnulty appears also as McAnalty as does J. McAnalty. Also are M. Donavan and N/ Nolan.

On page 13 is a subscription for the support of the rector during 1840 with new names of John Doyle (gone), James Kearney and Patrick Welton.

On Page 14 is a "list of those who subscribed towards defraying the Expenses incured at the dedication of the Catholic Church in Terre Haute on Sunday July 27, 1840," amounting to $28.25 from 18 contributors, among them Wm. Gessy, John Barry, Michael Dagan and John McNulty.

On Page 16 "Henry Groverman Rented pew No. 24 at $20 per year.
Nolan and Downing do No. 22 at $18.
P. Duffecy do No. 20 at $13
P.H. Hardy do No. 25 at $13
John Klockner do No. 31 at $11
Joseph Parson do No. 32 at $10
John D Murphey do No. 28 at $15
P Duffecy paid in full up to Aug 27, 1842."

On page 17 a list of Sunday collections from page 7, including Nov. 7 of 1841 and adding July 1842.

On page 18 is an account of a meeting in the priest's room Sept. 5, 1840 to raise the money for his room rent and as mass was to be served on the first and third Sundays of each month, the subscribers would meet in his room at 3 o'clock each Sunday and pay 12½ ¢ to the Treasurer. New names are Michael Dugan, Michael O'Leahy, James Byrnes, John Cahill, M. Lamb, T. Byrne, J. Savage.

Page 23 has a further list with J. Stephens, A. Riple, W Crack, J. Coffee.

Page 25 Sunday May 30, 1841 "A Meeting was called by Revd S. Buteux and a Society being formed for the purpose of Raising money for the Board of the Cleargy as long as he may think proper to Remain in Terre Haute and it was resolved that we pay twelve and half cent per week as subscribed. D. O. Calahan new.

Page 27 "A subscription for the support of the two Clergymen during the year 1841" John Scally new.

Page 28 Jubilee collections.

Page 28 has the earliest mention of Revd Mr Lalumiere in a list of the collections after the Jubilee.

Page 29 lists the expenses of the Church. $1.50 to Saml Archer for a cistern, 19¢ to Mr. Stewart for Revd Mr Parrot, 37¢ to John Burton for Revd Mr Lalumiere. "Wood, coals, ferry, hawling, orniments, letters."

Page 32 Pew Rents January 1, 1844 "Mrs. Linton #23 $10.00, Judge Huntington #24, $10.00, Mrs. S.R. Williams #25, $10.00, Mrs. Griswold (no number or price), Michael Schwamm #27 $10.00 Terrence Shearerdon #46 $10.00, John Casey #31, $7.00, John Shalley subscribes $4.00, John Reardon #27, $10.00.

Page 34 another list of pew holders Jan. 1, 1846. Judge Huntington, Mrs. Linton, Mrs. S.R. Williams, Mrs. Griswold, John Rearerdon, John D. Murphey, Hugh Stewart (gone), John P. Duffecy, Patrick Sullivan, Patrick Burges, Peter Brannan, Jacob Thrall (gone) Maurice Neade, Michael McElroy, Mrs. Marston (gone), Jane Kelley, John Stanton & Melone, Thomas Byrne, James Daily.

Page 36 List of Jan. 1, 1848. James Downey, Denney, Doct Negley, Francis O'Brien, Michael Riorden.

On one of the last pages of the book, no date given. 16 pew holders include Mr. Higgins, B Milmore? Jno Howk, Jno Rily, D Sipher?, J Collins, P Weldin?. Thos. Flanning.

Church Records

Special Collections

REFERENCE
DO NOT CIRCULATE

GENEALOGICAL USE OF CATHOLIC RECORDS IN NORTH AMERICA

Monsignor John J. Doyle, Archivist and Historian of the
Catholic Archdiocese of Indianapolis

[Reprint of an address to the IN Historical Society 5 Nov.1978]

Not long ago a lady living in a western state requested information concerning her grandparents who came from County Galway in Ireland. After a sojourn in Cincinnati, they settled near Tipton, Indiana, about 1856. The lady first wrote to the Notre Dame archives without success. Next, she sent an inquiry to Vincennes. As often happens, the librarian referred her to me as the archivist of the archdiocese of Indianapolis.

VIGO COUNTY PUBLIC LIBRARY
TERRE HAUTE, INDIANA

The lady's adventures illustrate the wrong way to make genealogical use of Catholic records. The records most useful to genealogists are generally not in large depositories or even in diocesan archives, but in the registers of parish churches. The lady's best bet would be to write to the parish priest at Tipton. She could obtain his address from the *Official Catholic Directory,* a huge volume issued every year. The directory gives the addresses, diocese by diocese, of all the Catholic churches in the United States as well as an alphabetical list of all priests. It is a valuable instrument for beginning any search of Catholic records.

Where could the lady find a copy of the *Directory?* Not in every rectory, of course, for it costs about $40.00. But, the chancery of every diocese has recent issues. Some public libraries have recent and even older volumes, and such a collection is of great help to those seeking intelligence concerning their Catholic forefathers. The *Directory* of a given year, say 1845 or 1869, shows the reader which dioceses and which parishes existed at that time.

Not long ago I received an inquiry about the baptismal record of a person purportedly born in Cincinnati. The *Directory* for 1850, the supposed birth year, shows which parishes were then in Cincinnati. Perhaps half a dozen existed rather than the many now active. The inquiry needs only be addressed to these few.

The archives of the Indianapolis archdiocese contain a collection of the *Directory* reaching back to the 19th century with only a few gaps. I understand that there is a complete set, beginning before the middle of the

last century, in the Notre Dame archives. On the other hand, the Notre Dame archives have only a few copies of parish records which would be of help in the direct tracing of one's ancestors.

Much the same is true of other large depositories, such as Saint Louis University or The Catholic University. These archives are concerned with larger movements in the Church rather than with parish affairs. Of course, if one's ancestors, direct or collateral, clerical or lay, were prominent in Catholic affairs, or if they were students or teachers at one of these colleges, one might well learn something about them in the institution's archives.

The Code of Canon Law directs that copies of all parish books be sent to the diocesan chancery at the end of each year. If this direction were carried out, the chancellor or the archivist of the diocese would have at hand all records that the parish priest has to help the genealogist. In actual fact, however, only a few dioceses have put this direction into practice.

In recent years many bishops have had all parish books microfilmed, but it is for purposes of security rather than for the convenience of genealogists or historians. They want the records available for ecclesiastical purposes in case fire, flood or thieves destroy the parish books. For this reason, the microfilm is stored in bank vaults or other safe places and cannot be consulted by archivists, historians and genealogists. Surely the yearly transmission of copies of books would give more security than microfilming every decade or so, since destruction can occur within the decade. At any rate, the canon is still in the Code of Canon Law and the bishops can invoke it whenever they have an impulse to contribute to historical or genealogical research.

While most diocesan archives don't have copies of parish records, one has recourse to the chancellor or the archivist of the diocese to learn which parish is most likely to have the information he seeks. By canon law the chancellor is the official custodian of the diocesan archives. In this country, however, the chancellor is so intimately and actively engaged in the government of the diocese that he has little time for concern with the past. Many bishops appoint archivists to deal with what is called the dead past.

Cardinal Ritter was one of the first to show interest in historical matters when as bishop of Indianapolis, he appointed Father Robert Gorman archivist more than forty years ago. Not many bishops have followed this example. The *Catholic Directory* names only a few archivists among the diocesan officers. The revision of the Code of Canon Law now in process may include archivists among the officials of the diocese.

If you are seeking information about a priest, the chancellor or the archivist is the most likely source. Frequently requests come to me concerning a priest who was the great-uncle of persons living in distant places. Just this week I had a visit from a native of Dublin, acting in behalf of relatives in Ireland. They wished to learn about a granduncle who served at Saint John's church and died here the year I was born. I was happy to supply the information and in return learned something of value to the history of the archdiocese. The careers of the priests serving in the archdiocese are on record here, but often we know little about their early life. Relatives can often fill this gap in our information.

Inquiries about lay persons may well be directed to the archivist, if no copy of the *Catholic Directory* is available. Even with the *Directory,* one may not know precisely where his ancestor lived, and the diocesan archivist might be able to give him direction concerning the development of the parishes.

The lady from the western state was helped in this manner. The area where her grandparents lived passed into the Fort Wayne diocese about the time they arrived there and later became part of the diocese of Lafayette. I sent a copy of the lady's letter to Father Anthony Prosen, the Archivist at Lafayette, and he put her in touch with hitherto unknown cousins. There is hope that she will learn much from them.

Throughout the period of French rule over Canada and Louisiana this area was within the diocese of Quebec, founded in 1674. Father Pierre Gibault was a priest of the diocese. He was sent by Bishop John Olivier Briand with the power of a vicar general. In 1789, the year the present government of the United States began, Pope Pius VI detached from Quebec all the territory

of the new nation and made it the diocese of Baltimore, appointing John Carroll to be its first bishop. Then in 1808 Pope Pius VII raised Baltimore to an archdiocese and created four new dioceses: Boston, New York, Philadelphia, and Bardstown.

Bardstown was then, as now, a little town in Kentucky, which didn't even have a church that could be declared a cathedral. But the bishop, Benedict Joseph Flaget, held jurisdiction over Kentucky and Tennessee and all that had been the Northwest Territory. In 1814, Indiana received its first visit from a bishop when Flaget came to Vincennes. He had been there 20 years before when he served his first parish. It was a joyous reunion. Genealogists may find it interesting that he wrote to his brother in France that he recognized not only his old parishioners but their children as well from their resemblance to their parents. This was the first time confirmation was administered in Indiana, and several hundred adults and children received the sacrament.

Twenty years later Indiana received a bishop of its own, the first bishop of Vincennes, Simon Gabriel Brute. Sixty-four years later the diocese became the diocese of Indianapolis. Over the years it has become smaller in area as new dioceses have been detached from it. First the diocese of Chicago was erected; then Fort Wayne. Finally, with the creation of the diocese of Evansville, even the city of Vincennes, its original seat, was lost. But the diocese that Bishop Brute presided over is the one of which George Biskup is the archbishop.

This bit of history shows the importance the *Official Catholic Directory* has for the genealogist in tracing the changes in church government over the years. One must follow this development to learn which parishes have the records of the lives of our ancestors.

What then are these records? The Code of Canon Law enumerates five books that every parish priest is obliged to keep. *To keep* has the double meaning of recording entries and of preserving them from loss. Further, the records must be secure against tampering or alteration. The records are the books of baptisms, of marriages, of confirmations, of the deceased, and of the condition of souls. These books haven't a long history. For only

400 years have parish priests had the duty of keeping books. While there is evidence of some local regulations as early as the 13th century, it was the Council of Trent [1545-1563] that enacted a law requiring records for the entire Church.

For centuries the Church had forbidden clandestine or secret marriages, obliging all who entered marriage to do so in the presence of the parish priest. Those who married by simply exchanging consent with each other defied the law of the Church and were adjudged sinners. Nevertheless, their marriages were valid and binding. The failure to declare secret marriages invalid was the source of abuses: Couples who tired of their union argued that they were not really married, and hence should be permitted to enter new unions, which would be real marriages. By decree of the Council of Trent, no marriage would be valid that was not entered into in the presence of the parish priest and two or three witnesses. To enforce this decree the Council ordered that each parish priest keep a record of every marriage at which he assisted with the names of the bride and groom and of the witnesses.

The Council also decreed that parish priests keep a record of baptisms. This law grew out of concern for the sacredness of marriage. There are impediments to persons marrying, in addition to relationship by blood and by marriage. One is called spiritual relationship. It connects persons baptized with the baptizer and with the sponsors, forbidding marriage between those so related. In order that all should know who were so related the baptismal book was necessary, as the marriage book was necessary in order that all should know who were married. The Council was not thinking of the concerns of genealogists. Its only interest was the sacredness of marriage. Its decrees, however, lighten the load of those interested in ancestors of the last 400 years. Those who would trace their family tree to Charlemagne or Brian Boru have a harder task.

What then is the present status of parish records? The Code of Canon Law prescribes that parish priests must enter in the baptismal book the names of those baptized; the minister of baptism; the parents; and the sponsors, together with the time and place of baptism *sedulo et sine ulla mora,* carefully and with no delay. There is no requirement to record date of birth. The purpose is to record spiritual relationships which preclude marriage. Still, among the thousands of records of infants' baptisms that I have ex-

amined no more than a hundred lack the date of birth. Since most children receive baptism within a few days of birth, the omission of the birthday is no great drawback to the genealogist. In cases of converts baptised as adults the records usually show only the approximate age.

In ecclestiastical transactions women are usually known by their maiden names. Hence the maiden name of the child's mother usually occurs in the record. Still, I have been surprised to find many records in which only the father's family name appears. A peculiarity of the records of the Old Cathedral in Vincennes is the addition of a nickname to the accepted family name. Sometimes the older name gave way to the nickname. Thus, the baptismal record of the first native of Vincennes to become a priest shows his father to have been "Antoine Petit dit Lalamiere." Yet the priest was always known as Lalumiere. Perhaps it was to preserve a memory of the original family name that he retained "Petit" or the initial "P" in his signature. His first name also illustrates another practice. His godfather was Simon Gonzalez, a Spanish trader, who seems to have been a close friend of the Petits, and I have no doubt that the boy was named in his honor. Sometimes the record shows the sponsor to be related to the child baptized as uncle or aunt or grandparent or even brother or sister. Such identification can be of value to the historian or the genealogist. One should pay close attention to the names of the sponsors, since these are nearly always relatives or close friends of the family.

The Latin in which many records have been written should be no obstacle in interpreting them. "John" becomes "Ioannes," "James" becomes "Iacobus." There may be some difficulty with girls' names; the girl may have been called Helen or Ellen or Ella or Nell; in the baptismal register she is "Helena." Not all the old registers are in Latin, however, and it might be less confusing if they were. For the diversity of languages and of scripts is the source of greater difficulty than the uniform Latin.

The efforts of priests of one language to write the names of parishioners who speak another may lead to confusion. Thus I have been told that the record of a child whose name was Sweeney appears in the baptismal book as "Schwienie." French names and German names have presented challenges to Irish priests. And some priests appear to have exhibited idiosyncrasies of their own. Thus all the girls having names derived from "Helena" appear in some records as "Eleanora."

One law concerning baptismal records will be of great service to future genealogists. It is now required that when a person is confirmed, married, ordained, or makes vows in a religious order, this event is to be recorded in the entry of his baptism. It is evident that this provision has the same purpose as the older laws: to safeguard the sacredness of marriage. For when a person intending to marry has his baptismal certificate sent to the priest of the parish where he wishes to marry it will show whether he has previously married or received orders or entered a religious order. Such notations would be of help to the genealogist, but they are not present in the entries made before this law came into effect.

The confirmation register is also a recent addition to the books the parish priest is obliged to keep. Not many of the parishes had such records before the turn of the century. Even the more recent registers of confirmation would be more helpful if they conformed to the regulations of the Canon Law, which require that the names of the sponsors and of the parents of those confirmed should be entered. Most of those I have seen contain only the list of those confirmed and the name of the minister of confirmation. An instance of the lack of care in compiling such lists that sometimes occurs is my own experience in preparing for ordination. There was no trouble about the baptismal certificate, but the church had no record of my confirmation, and I was obliged to testify that I had received the sacrament.

Next to the records of baptism those of marriages are of most importance in genealogical research. The Code of Canon law prescribes that as soon as possible after the marriage the parish should enter in the marriage book the names of those married and of the witnesses. It is to be noted that this is the duty of the parish priest even though another has witnessed the marriage. I should say that this rule is as scrupulously observed as the one concerning baptisms. Sometimes the local bishop requires a more detailed account than the Code lays down. In the records of the Old Cathedral one finds the names of the principals' parents and the birth place of the bride and groom, but I have not met with such full records elsewhere. Nontheless, I believe that anyone requesting a record should ask for a complete copy of the entry.

All that was said before about the names of the sponsors in baptism has relevance here concerning the witnesses at marriages. Their presence is as necessary for the validity of the marriage as that of the priest. Usually they are relatives or close friends of those entering marriage; hence their names may provide clues for future inquiries. Of course, the remarks concerning variations of spelling in baptismal records are equally applicable to records of marriage.

Strange to say, the entries in the book of the dead are very meager. The Code of Canon Law directs that these should contain not only the time and place of burial and the name of the deceased, but also his age and the names of his parents or spouse and the name of the priest who administered the sacraments to him. But the records generally give only the name of the deceased and the day of the funeral.

The fifth of the parish books is that of the condition of souls, which would be a sort of census. It is my impression that the information is generally entered on filing cards, which are thrown away with the departure of the families whose names are on the cards. If such a book or such a collection of cards is available, it would surely be a source of valuable information.

What should I say about the availability of these records? For the most part parish priests readily respond to reasonable requests for information, though there are differences among them. Even among archivists there is diversity. An archivist of a large archdiocese wrote in answer to my request for suggestions: "I'm afraid that historians and genealogists are on different wave lengths...And it is unbelievable how many people bother us about family trees. It's all quite boring, at least to me." One parish priest whom I consulted told me that he has so many requests that he has employed a lady in the parish to search for records, paying her an hourly wage and passing on this cost to the inquirer. Another said that he would be glad if the inquirer enclosed a stamped envelope with his request.

Perhaps the critical point is that the request should be reasonable. One priest who wrote to me from Canada told me that the situation there is

as it is here: the records are not in the diocesan archives but in the respective parishes. He also said that most priests are ready to furnish records if the requests are reasonable. He went on to say that most inquiries coming from this country are so lacking in precision and completeness that they try the priests' patience. It is important, that in making an inquiry one should supply all the data that one possesses.

Other sources of information are parish histories. Most of these fall far short of perfection as histories. They concentrate on the succession of parish priests and the erection of buildings and installation of statues. Still they do often give lists of members of societies and of committees, which could contain the name of someone in whom the inquirer is interested. The archives of the archdiocese of Indianapolis has many such histories and so do the Indiana Historical Society, the Indiana State Library, and the large depositories such as that at Notre Dame.

The archives of religious orders and congregations contain information about the members. For some years I have been helping two cousins, one on my mother's side and one on my father's, who have been delving into genealogy. Not long ago I learned the name of one of my grandmother's brothers from the order to which my mother's cousins belonged. It was the father of these sisters whose name was preserved in the community archives. I was thus able to fill one of the gaps for my cousin.

There are compilations of parish records that cover considerable areas and can be useful for the genealogist whose ancestors lived in those areas. I mention three:

Charles E. Nolan, *A Southern Catholic Heritage,* Volume I, *Colonial Period, 1704-1813,* [New Orleans, Archdiocese of New Orleans, 1976.]

This work describes all the records in the parishes in the ecclesiastical province of New Orleans, embracing the states of Louisiana, Mississippi, and Alabama. A second volume is projected.

Catholic Church Records of the Pacific Northwest, translated by Mikell De Lores Wormell Warner. [St. Paul, Oregon, French Prairie Press, 1972.]

These records cover the period from 1838 to 1848, made by the missionaries who worked there. I understand that it is available to any college or historical society for one dollar from Mrs. Selby Santmyers, 9284 Golondrina

Drive, LaMesa, California, 92041.

Dictionnaire Nationale des Canadiens Francais, [3 volumes, Montreal, Institut Genealogique Drouin, 1965.]

If the genealogist knew a little more history, his task would be lighter; if he understood the conditions of his ancestors; how people lived and worked and prayed and courted and died; how they cooperated and quarreled with one another; he would be in a better position to know what manner of men they were. Genealogists and historians ought to learn from each other.

Moreover the two groups have a common interest in the documents of the past--in their preservation and in their publication. Both can gain from such books as I have mentioned.

There is a certain hesitancy among ecclesiastical authorities to make records public. The Code of Canon Law provides that documents of both parochial and diocesan archives are free for inspection to those having a genuine interest in them, and that such persons are to receive a faithful copy of them at their own expense. Exception is made of the secret archives, but these are only diocesan, not parochial, and are limited to a few cases. As interest in genealogy increases I believe that the clergy will make access to the records easier. In addition, two or three years ago the United States Catholic Conference issued a pamphlet on archives, encouraging the bishops to appoint archivists and to organize their archives.

In conclusion, may I remind inquirers that the parish books are not always indexed and not always legible; that parish priests have many other duties besides looking up records; and that their patience is not unlimited. If you are making an inquiry, provide all the information you already possess as precisely as you can and it will not take a miracle to receive an answer.

Church Records - Genealogy File

REFERENCE
DO NOT CIRCULATE

VIGO COUNTY PUBLIC LIBRARY
TERRE HAUTE, INDIANA

Some Church Records in the Genealogy Division of the Indiana State Library

General

G
929.102 F911h — Hinshaw, Wm. W. Encyclopedia of American Quaker Genealogy. 5vols. Ann Arbor: Edwards Brothers, Inc., 1938.

929.2 G742p — Parker, Donald D., Sr. The Graham-Patterson Family History. Published by the author, 1947. "Genealogical data in four Dumfriesshire parish registers," pp.155-59.

929.12 Y63t — Purvis, J. S. Tudor Parish Documents of the Diocese of York. Cambridge, University Press, 1948. 243p.

U.S.--Historical Records Survey--... Inventory of the Church Archives of.... Available for many states.

929.102 P928w — Webster, Richard. A History of the Presbyterian Church in America, from Its Origin Until the Year 1760, with Biographical Sketches of Its Early Ministers... Philadelphia, Joseph M. Wilson, 1857. 720p.

Massachusetts

974.402 L244L — Nourse, Henry S. The Birth, Marriage, and Death Register, Church Records and Epitaphs of Lancaster, Mass., 1643-1850. Lancaster: Lancaster Town Library Committee, 1890. 364p.

New York

974.701 W524c — Cole, Rev. David. First Record Book of the "Old Dutch Church of Sleepy Hollow"...of Tarrytown, N. Y. Yonkers: The Yonkers Historical and Library Association, 1901. 252p.

974.7 H734co — Holland Society of New York. Collections. 5vols.

974.7 N567c — New York Genealogical and Biographical Society. Collections of the... New York: Printed for the Society, 1901. 8vols.

974.702 N532nc — New York. Trinity Church. Churchyards of Trinity Parish in the City of New York, 1697-1947. 77p.

p.f. 974.402 N uncat. — North Tarrytown, New York. The Old Dutch Church of Sleepy Hollow, Erected in 1685 and Organized in 1697. 10p.

974.7 N567e — State of New York. Ecclesiastical Records. 7vols. Albany, State of New York, 1901.

Pennsylvania

974.802 P544b — Barratt, N. S. Outline of the History of Old St. Paul's Church, 1760-1898. The Colonial Society of Penna., 1917. 330p.

Friends, Society of--Ohio Yearly Meeting. Minutes of Ohio Yearly Meeting First Held at Short Creek House, 1812-21. Ohio, 1939. 112p.

p.f. 974.802 G373 #1 — Germantown, Penna.--Church of the Brethren. 200th Anniversary of the First Baptism and Love Feast...1924. 28p.

974.802 P544mo — Montgomery, Wm. W. comp. Pew Renters of Christ Church, St. Peter's and St. James', from 1776 to 1815. 1948.

974.802 P544m — Myers, Albert C. Quaker Arrivals at Philadelphia, 1682-1750. Philadelphia: Ferris and Leach, 1902. 118p.

974.802 P544ri — Ritter, Abraham. History of the Moravian Church in Philadelphia, 1742-1857(?). Philadelphia, Hayes and Zell, 1857. 281p.

Russell, Eleanor Gerard. Joseph Gerard Family. Detroit, 1948. Copy from original secretary's books of the Goshen Baptist Church, in V.3.

New Jersey

974.902 Gedney, Lida C. comp. The Church Records of the Presbyterian Church of
L424g Lawrenceville, New Jersey... New Jersey Society of Colonial Dames of America, 1941. 78p.

974.902 Hills, G. M. History of the Church in Burlington, New Jersey... Trenton:
B961h W. S. Sharp Printing Co., 1885. 831p.

974.9 Griffiths, T. S. A History of Baptists in New Jersey. Hightstown: Barr
G855h Press, 1904. 542p.

Delaware

975.102 Historical Society of Delaware. The Records of Holy Trinity (Old Swedes)
W743w Church...1697 to 1773. Pub. 1890. 772p.

Maryland

975.2 Brumbaugh, G. M. Maryland Records...Church. 2vols. Lancaster: Lancaster
B893m Press, Inc., 1928.

p.f. Hill, Mrs. Herbert R. comp. List of Originals of Old Parish Records in
16.9752 uncat. Possession of Washington Cathedral. Typed. c.1946. 2p.

975.2 Skirven, P. G. First Parishes of the Province of Maryland...1692. Balti-
S628f more: Norman, Remington Co., c.1923. 181p.

Virginia

IPL
975.501 Adams, W. B. The Oldest Churches of Campbell County, Virginia, and the
C189a Ministers Who Served Them. A List of Bedford County Ministers.
G Rustburg, Va.

975.5 Bell, J. P. ed. & pub. Our Quaker Friend of Ye Olden Time;...A Transcript
B433o of the Minute Books of Cedar Creek Meeting...and the South River Meeting. Lynchburg, 1905. 287p.

975.502 Brown, D. S. Lynchburg's Pioneer Quakers and Their Meeting House, 1754-
L987b 1936. 180p.

975.502 Chamberlayne, C. G. The Vestry Book and Register of Bristol Parish,
B861c Virginia, 1720-1789. Richmond, 1898. 417p.

975.502 Goodwin, Rev. M.A.R. Historical Sketch of Bruton Church. 1903. 183p.
W728g

975.5 Meade, William, D.D. Old Churches, Ministers, and Families of Virginia.
M481 2vols. Philadelphia: J.B. Lippincott & Co., 1861.

975.502 National Society of the Colonial Dames of America in the State of Virginia.
C554p The Parish Register of Christ Church, Middlesex Co., Va. from 1653 to 1812. Richmond, 1897. 340p.

IPL
975.502 Slaughter, Rev. Philip. History of St. George's Parish... Virginia: J.
S139s W. Randolph and English, 1890. 74p.

North Carolina

G
975.6 Bernheim, G. D. and Cox, G. H. The History of the Evangelical Lutheran
B527h Synod and Ministerium of North Carolina... Philadelphia: Lutheran Pub.Co., 1902. 191p.

975.6 Fries, A. L., ed. Records of the Moravians in North Carolina. 7vols.
F912r 1752-1822. Raleigh: North Carolina Historical Comm, 1922.

Kentucky

976.902 Darnell, E. J. Forks of Elkhorn Church. Louisville, 1946. 322p.
F721d

976.9 Davidson, Robert. History of the Presbyterian Church in...Kentu cky...
D253 Preliminary Sketch...Virginia. New York: Robert Carter, 1847. 371p.
p.f. Church Roll of Old Cane Run Meeting House Members of the Oldest Presby-
976.901 terian Church in Kentucky, 1783-1830... Copied by George L. Curry,
M544 #2 1947? 6p. Typed.
p.f. Church Roll of New Providence Church Members, 1813-1823, In Mercer County.
976.901 M544 #1 Copied by G. L. Curry, 1947. 3p. Typed.
976.901 Sharp, Jennie. comp. New Providence Church, 1785-1859. 1946? 11p.
M554s
IPL
976.9 Spencer, J. H. A History of Kentucky Baptists from 1769 to 1885. Cin-
S745h cinnati, J. R. Baumes, c.1885. 2vols.

Ohio

G
929.102 Friends, Society of.. Miami Monthly Meeting. 1902. 174p.
F911p
p.f. Hayward, Eliz. comp. Vital Records from the Baptist Weekly Journal,
929.11#6 1832 and 1833 and the Cross and Baptist Journal, 1834. Ridgewood,
1947. 8p.
977.102 History of the First Presbyterian Church of Bellefontaine, Ohio, and...
B438L the Pastorate of the Rev. George L. Kalb, D.D. Bellefontaine: The
Index Printing and Publishing co., 1900. 278p.
977.1 Kennedy, Wm. S. The Plan of Union; or A History...Presbyterian and
K36p Congregational..., with Biographical Sketches... 1856. 262p.
977.1 MacLean, J.P. Shakers of Ohio... Columbus, 1907. 415p.
M163s

Indiana

Indiana Historical Society--Committee on Pioneer Cemeteries and Churches. Church records are available for a number of the counties.

Clark County

977.2 Leah, R.P. "Salem Methodist Church," in Indiana Magazine of History,
I39 Vol. 29, pp. 17-21.
p.f. Copy of the Minutes of the Organ ization Meeting of...Baptists...Middle-
977.201 uncat. fork Baptist Church, Clinton Co., Ind., July 15, 1849. Copied
by C.S. Merrick, Indianapolis, 1941. 1p. Typed.

Daviess County

977.2 Colbert, Russell. "The Bethel Methodist Church of Daviess County, Ind."
I39 in Ind. Mag. of History, Vol. 35, pp. 295-97.

Franklin County

977.201 case D.A.R. Twin Forks Chpt. O'Byrne, Mrs. R.C. comp. Cemetery, Bible,
F831d and Church Records. 36 pts. 1942. 100p.

Henry County

977.201 p.f. Jeffers, Phebe. comp. Quaker Records, Indiana, Yearly Meeting. 13p.
H uncat.

Jasper County

case 977.201 D.A.R. General Van Rensselaer Chpt. Paulus, M. B. comp. Church
J39d Records, Presbyterian Church of Rensselaer, Indiana. 1944. 57p.

Jefferson County

977.2 Hill, Mary. "Family History in Church Records," in Indiana Mag. of His-
I39 tory, Vol. 36, pp. 410-14.

Johnson County

977.202 A Commemorative History of the Tabernacle Christian Church of Franklin,
F831f Indiana, for... 1948. 71p.

Knox County

977.201 case D.A.R. Francis Vigo Chpt.--Vincennes. Emison, Estelle, comp. Early
Churches of Knox County. 1947. 111p.
977.201 case Photostat Copy of Knox County, Indiana Marriages. 60p.
K74v

LaGrange County

977.201 case D.A.R. LaGrange de LaFayette Chpt. Libey, G.H. and Deal, C.G. comps.
L178d LaGrange County, Indiana, Ind., Records. 1949. "Episcopal Church (Lima)
Howe, Indiana," pp. 36-38.

Lake County

p.f. D.A.R. Julia Watkins Brass Chpt. -Lake County, Indiana [some records of
977.201 deeds, marriages, wills, organization of churches and a list of ceme-
L uncat. #1 tery sites] 1929. 5p. Typed.

LaPorte County

977.201 case Garman, H. O. Methodist Episcopal Church, Rolling Prairie, Ind.,
L315g Kankakee Township, LaPorte County...1835-1933. Indianapolis, c.1933. 72p

Marion County

977.201 case Friends, Society of...Beech Grove Monthly Meeting. Records, 1863-81.
M341fr 2vols. Written.

Monroe County

p.f. Sanders, L.W. History of Vernal Baptist Church, Monroe Co., Ind., [with
977.201 M membership list, 1819-1900]. 22p.
929.2
W884w Woodburn, J.S. Woodburn Family History. pp.59-65.
977.201 Friends, Society of--White Lick Monthly Meeting of Women Friends. Minutes.
M849f 1868-69. Manuscript copy. (Morgan County)

Orange County

p.f. Jeffers, Phebe. Lick Creek, Orange County, Ind...Migrations. [Quaker
977.201 O uncat: Records.] 3p.

Ripley County

977.201 case Toph; V. E. Ripley County Ind., Church Records. 1937. 44p.
R589tc

St. Joseph County

977.202 case D.A.R. Schuyler Colfax Chpt., South Bend, Ind. Vital Statistics from
S726d Records of Births, Marriages, and Deaths of First Methodist Church,
First Presbyterian Church, Grace Methodist Church, St. James Episcopal
Church, St. Paul's Methodist Church... 1940-41.

Tippecanoe County

977.201 case D.A.R. General De LaFayette Chpt. Bates, Lucretia. A Copy of the
T595s Register of St. Johns Episcopal Church, Lafayette, Ind., from June,
1837 to June, 1898. 1940. 87p.

Vigo County

977.201 case Friends, Society of-- Honey Creek Monthly Meeting. 62p.
V689fr

Wayne County

p.f. 977.201 W359 — Friends, Society of--White Water Monthly Meeting. Alphabetical List of Men, Married from..1809 to...1852... as Shown by the Record of Marriage Certificates, Book A. [18p.]

microfilm — Record of Indiana Quakers, Covering the Springfield Monthly Meeting (Near Present Site of Economy); the Economy Monthly Meeting; and the White Water Monthly Meeting.

White County

977.2 I39 — Williams, J.M. "Ministers of the Monticello Circuit of the Methodist Church, A Hundred Years of Progress." Ind. Mag. of Hist., V.32,pp38-51.

Whitley County

977.202 case C726g — Grace Lutheran Church, Columbia City, Ind., Its Organization... Pub. 1892.

Vincennes, Knox County

977.202 q V761s — St. Francis Xavier Parish Records. 1749-1831.

977.202 case 7767s — St. John's Catholic Church. Record of Baptisms, 1847-1864. Copied by (Mrs. Leo) Rose Schultheis... and translated by (Miss) Mary Watson.

Illinois

p.f. 977.302 K19 — Kaskaskia, Illinois, Parish Records. Old Fort Chartres and Col. John Todd's Record Book.

Note: The letters IPL indicate that the book is from the Indiana Public Library's Eugene Haslet Darrach Memorial Library, newly housed in the Genealogy Division of the Indiana State Library.

JRA:jr 12/9/49

Shiloh Church of Christ
Jefferson twp Sullivan Co IN

Shiloh Church of Christ
Sullivan County Indiana

This History of Shilo Church is the property of My son Ralph
He got it from the author Mr Garret Miller an
acquaintence of his, but whom it was not my
privilege to meet as he was too young to be in
Shilo Church the short time that we lived close and
went there a period of about two years, 1905-1907
In that time I came to know about every one
who ordinarly attended services on Sunday morning
Quite a few were decendants Eli my grandfather
who passed away about 1890
My father Septimus and mother anna mason
woodward went into the Church at this time
neither had ever belonged to any congregation though
mothers folks were devout Methodists so mother
might have been baptised when a baby. If so I never
heard of it. My mother passed away just before we
left the Shilo community and Dad went to other
churches near our home near Carlisle Ind. He took
us children to church and three of five went into the
church of Christ at Paxton Ind. I did not become
affiliated with any church until after I was
married to Lillie Griffith. She was a member of
the Methodist Church and after a time I joined
and am still a member of the Carlisle A M E Church
This History of Shilo Church I would say is
of no great interest to folks who never went to
Shilo church, but it has many pleasant memories

to me. I think of a protracted meeting Bro. Frank Stiver preaching. It was scheduled for a week, but many young men and women kept joining so the meeting went on another week Every few days a baptising was conducted at a large pond a mile or more distant. The temperature was not far above freezing and I wondered how Bro. Stiver stood it

At the regular Sunday service here is some of the ones comes to mind. Uncle John H Pirtle Mrs Etta Lund. Frank and Linder Pirtle, also the Martin Tatbee Booker family the Shepherds Drivers and Wolfes. Might mention here a man name of Land who brought three little girls, Dont know if they were his or if they belonged to his second wife. He was divorced from his first wife and consequently was not highly regarded by others in the church, but he seemed to be pretty well educated and frequently made some very good talks

Mr Miller named Eli Woodward among the founders of Shilo this about the time Eli came to Indiana however one or two of his brothers Evan, Levi founder. on page 12 aunt Ella anderson said Eli was a founder Eli did not come to Indiana until about 1840 on page 11 it says Shilo number one was erected between 1850 and 1854, if so, Eli could have been one of the founders

Ira Woodward
R2 Box 107
Carlisle IN 47838

- DEDICATION -

To the sacred memories of our Christian forebears, this record is affectionately dedicated.

G. H. Miller
Robert L. Miller
Bertha F. Miller
1900

- SHILOH CHURCH OF CHRIST -

FOREWORD:

Having an affectionate compassion, and an inherited paternal love for the Shiloh Church of Christ and its many members, both living and deceased, I contend that it is both proper and fitting to record the deeds and events of this faithful congregation.

Only eternity has recorded the many good deeds, or the sorrow and heartaches that the faithful and serious members endured. Therefore, lest we, the living, forget, and that their memorial be perpetuated for an ensample and enlightenment to the generations that follow, this is recounted.

Garrett H. Miller

June 1960

For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens.

2nd. Cor. 5:1

- SHILOH CHURCH OF CHRIST -

Pioneers who settled on Government land in the vicinity of the old Shiloh Church, in Sullivan County, Indiana, in Township seven (7) north, range eight (8) west, comprising northeast sections of Haddon and northwest sections of Jefferson Townships.

Section #24

Robert Bedwell	1836
Elijah Graham	1836
Levi Woodward	1840
Lewis Story	1836

Section #23

Stephen Shipman	1836
William Hoak	1839
David Bedwell	1839
John Shipman	1836
William J. Moore	1835

Section #22

Edwin Driver	1837
George Henry	1838
Nic. Shipman	1853
Henry Pirtle	1854

Section #21

Robert Sherman	1837
Jacob Pirtle	1836

Section #20

James Mason	1853
Jonathon Jones	1837

Section #28

Thomas Isbell	1836
George Smith	1831
Daniel Smith	1839
Absolom Sellers	1837
Elias Winbright	1836

Section #29

Francis Walters	1839
Jacob Becker	1837
Luke Walters	1839

Section #17

Eli Woodward	1856
Levi Woodward	1852
Steve Alambaugh	1836
John Simmons	1836

Section #18

William Pitcher	1839
James Love	1833

Section #15

James Driver	1844
Samuel Parks	1848
John Chambers	1853
Samuel Usrey	1850

Section #14

Robert Moore	1836
Samuel Dunn	1831
James Shipman	1839

Section #13

James Moore	1836
John Turley	1837
Jacob Turley	1837

Section #27

John T. Jackson	1839
Philip Pirtle	1853
Thomas Pirtle	1854
James D. Pirtle	1837
William Smith	1837
John Wolfe	1854

Section #30

Wm. J. Booker	1836
Jacob Boatman	1832
John Cowden	1818

Section #19 - John L. Wolfe, 1837; Martin Wilson, 1839; John Allsman, 1836; Richard Willis, 1839; William Cox, 1839.
Section #21 - Daniel Osborn, 1836; Thomas Gott, 1838.

- SHILOH CHURCH OF CHRIST -

Marital ties which helped to bind the Shiloh Community and families closer together:

John K. and Rachel C. (Woodward) Pirtle - Sept. 30, 1860
John and Mary Ann (Pirtle) Willis - Sept. 1, 1862
William and Nancy (Pirtle) Smith - Jan. 17, 1854
Philip and Deletha (Wolfe) Pirtle - Feb. 6, 1850
George W. and Ruth E. (Shipman) Pirtle - Jan. 1, 1857
James D. and Nancy J. (Chambers) Pirtle - Feb. 25, 1862
Henry W. and Margaret (Woodward) Bedwell - Nov. 25, 1860
William J. and Selissa A. (Woodward) Booker Sept. 10, 1857
James and Elizabeth (Boatman) Pirtle - Aug. 27, 1857
Thomas W. and Mary Ann (Wolfe) Pirtle - Sept. 14, 1851
Eli and Ruth E. (Shipman, Pirtle) Woodward - Apr. 17, 1864
Jacob and Louisa (Woodward) Pirtle - Oct. 15, 1863
John K. and EvaLine J. (Mason, Walters) Pirtle Apr. 6, 1892
John W. and Abba (Smith) Pirtle - July 24, 1855
William F. and Susanna (Pirtle) Smith - Feb. 18, 1863
James E. and Lanna (Osborn) Driver - Mar. 19, 1851
John and Nancy (Cowden) Chambers - Apr. 24, 1858
Francis and Sarah (Willis) Shepherd - Nov. 8, 1857
William and Clarinda (Pirtle) Boon - Nov. 9, 1869
John L. and America (Smith) Woodward - Feb. 1, 1870
George and Louisa (Walters) Usrey - Mar. 7, 1850
Thomas J. and Margaret (Woodward) Usrey - Aug. 28, 1860
Henry and Thursah (Woodward) Smith - Mar. 6, 1867
Henry and Elizabeth (Nash) Pirtle - Nov. 30, 1856
George and Rebecca (Wolf) Pirtle - Sept. 27, 1856
Harry and Sarah E. (Woodward) Poole - Jan. 24, 1889
Luke and Christena (Clayton, Booker) Walters - Apr. 26, 1905
Wm. and Sarah (Willis, Shepherd) Miller - Nov. 30, 1902
William F. and Sadie (Cooksie) Pirtle - Apr. 28, 1887
James D. and Rosse (Shore) Pirtle - Nov. 1, 1874
John and Hariet (Herndon) Driver - Feb. 11, 1875
Jacob and Sarah (Cooper) Miller - May 17, 1876
James and Evaline (Buck) Driver - Mar. 27, 1884
Marion and Fandora (Miller) Story - Jan. 10, 1884
Albert D. and Mary Alice (Pirtle) Miller - Jan. 23, 1879
James O. and Rose E. (Bennett) Pirtle - Mar. 6, 1907
James R. and Louiza J. (Hester) Robertson - Jan. 19, 1865
Edward and Clarinda (Booker) Shepherd - May 3, 1893
Daniel and Laura (Smith) Driver - Jul. 12, 1891
Benjamine and Anna Lee (Robertson) Figg - Dec. 3, 1885
Frank and Fannie A. (Moore) Miller - Nov. 16, 1892
Martin and May Belle (Robertson) Booker - Nov. 8, 1882
Frank and Maud (Miller) Chambers - Nov. 12, 1898
Coatney L. and Ira M. (Robertson) Walters - May 27, 1896
Francis and Sarah (Smith) Walters - Feb. 17, 1876
Thomas and Sarah Ann (Booker) Clayton - Jan. 13, 1870

Marital ties cont.:

Samuel and Caroline (Cowden) Walters	- May 31, 1860
David M. and Sarah (Badders) Chambers	- May 5, 1870
John and Elizabeth (Cowden) Booker	- Feb. 1, 1860
Jacob C. and Christena (Clayton) Booker	- Nov. 1, 1879
George and Elizabeth (Booker) Blakeman	- Apr. 22, 1869
Stanford and Tacy (Blakeman) Chambers	- Sept. 21, 1898
Isaac B. and Mary C. (Chambers) Moore	- Aug. 19, 1871
William H. and Maggie (Sherman) Booker	- Nov. 4, 1888
John W. and Mary (Booker) Carrico	- Jan. 8, 1885
Eli and May Belle (Shepherd) Clayton	- Apr. 23, 1890
Jesse G. and Sarah Jane (Pigg) Moore	- Sept. 11, 1866
John and Louvina A. (Walters) Shipman	- Jul. 1, 1886
Andrew J. and Ethel (Stanton) Moore	- Feb. 27, 1900
Elias and Elizabeth (Lassell) Moore	- Nov. 1, 1860
John and Henretta (Walters) Land	- Aug. 28, 1879
William and Alpha (Moore) Booker	- Sept. 5, 1894
William and Nancy J. (Moore) Chambers	- Apr. 6, 1870
Charles F. and Jenny May (Moore) Good	- Nov. 18, 1900
Philip U. and Elizabeth (Pigg) Neeley	- Dec. 5, 1846
Francis M. and Susan (Allsman) Walters	- Feb. 8, 1860
Francis and Jane (Mason) Walters	- Feb. 28, 1864
Luke and Mary J. (Neal) Walters	- Nov. 6, 1859
Jacob L. and Ida (Booker) Pirtle	- Mar. 4, 1900
Earnest E. and Edna (Driver) Robertson	- June 17, 1911
Frank and Effie (Booker) Blake	- Feb. 21, 1904
John T. and Clara M. (Robertson) Booker	- Apr. 19, 1909
Frank and Emma (Craigg) Morford	- Sept. 26, 1897
James E. and Harriet Edith (Miller, Figg	- Sept. 6, 1911
Sampson E. and Florence (Frakes) Walters	- Nov. 13, 1898
William and Stella (Carrico) Figg	- Oct. 17, 1915
Elmer H. and Mary (Clayton) Robertson	- May 19, 1901
William and Lorettie (Robertson, Clayton	- Dec. 3, 1903
Matisom and Ona M. (Shepherd) Bedwell	- Feb. 3, 1912
James and Effie (Walters) Robertson	- Nov. 8, 1903
Thomas and Grace M. (Shake) Robertson	- Sept. 29, 1907
Richard and Burthena (Woodward) Chambers	- July 18, 1873
James and Levena (Osborn) Driver	- Apr. 19, 1851
David H. and Zelpha (Osborn) Lund	- Mar. 28, 1859
James and Lanna (Osborn) Driver	- Apr. 19, 1857
William and Loretta (Walters) Lund	- Aug. 7, 1887
William P. and Sarah J. (Pirtle) Walters	- Nov. 10, 1863
John and Nancy Jane (Empson) Wolfe	- Jan. 24, 1856
Eli Linder and Eva (Wolfe) Pirtle	- Nov. 9, 1882
Perry and Margaret (Chambers) Empson	- May 24, 1834
Levi L. and Polly Ann (Empson) Woodward	-
HENRY AND EMMA (SWAGGY) MILLER (1894)	- AUG 18. 1892

References:

The Good Speed History of Greene and Sullivan County.
History of Sullivan County, Indiana. By W. J. Wolfe
A short history of the Shiloh Church. By "Uncle" Henry Bedwell
Virgil Good - Notes by his grandfather, Jesse G. Moore, whose father and grandfather attended the old Shiloh Church.
Remembrances from my father, Frank Miller, and my grandfather, William Miller, who helped to reorganize the church in 1883.
History of the Church Through the Ages. By Robert H. Brumback.
Financial statements of William Miller, Shiloh Church treasurer for more than twenty years.
James Robertson, financial statements of the new church building, in 1921.

Individual information:

Sarah Ellen (Woodward) Anderson, ninety years old in 1960, and the daughter of Eli and Ruth (Shipman; Woodward.
Edward Shepherd, eighty-four years old in 1960, the son of Francis and Sarah (Willis) Shepherd.
Ina M. (Robertson) Walters, eighty-three years old in 1960, the daughter of James R. and Louisa (Hester)Robertson.
Thomas Robertson, seventy-five years old in 1960, the son of James R. and Louisa (Hester) Robertson, and an elder in the Shiloh Church of Christ.
Dicey (Herndon) Shouse, seventy-five years old in 1960, and a granddaughter of Philip Pirtle.
Ernest Willis, seventy-five years old in 1960, a lifetime resident of the Shiloh community, and now resides on the old Philip Neeley farm.
Edna (Driver; Robertson, the granddaughter of James E. Driver, who was an elder of the old Shiloh Church.
James Otis Pirtle, seventy-five years old in 1960, the son of James D. and Rosse (Shore) Pirtle.
Cora (Walters) Poole, seventy-seven years old in 1960, the daughter of Coatney and Matilda (Deckard) Walters.
James E. Figg, sixty-nine years old in 1960, the son of Benjamine and Anna L. (Robertson) Figg.
Floyd Chambers, fifty years old in 1960, the son of Frank and Maud (Miller) Chambers.
Iva Viola (Miller)(Edds) Burdge, seventy-nine years old in 1960, the daughter of Albert and Alice (Pirtle) Miller.
Ode Booker, seventy-seven years old in 1960, the son of Martin and May Belle (Robertson) Booker.
Miss Leola Jones, Sullivan Daily Times office, a niece of Evaline J. (Aunt Jane) Pirtle.
Russel Pirtle, fifty-eight years old in 1960, the son of Eli Linder and Eva (Wolfe) Pirtle.

REMINISCENCES REGARDING SHILOH CHURCH OF CHRIST
Sullivan County, Indiana

By Stanford Chambers

My earliest attendance and experiences in church services were at Shiloh Church of Christ, Sullivan County, Indiana. My parents were members here at the time of my earliest recollections, also my grandparents on both sides. Besides these were many relatives. Here it was in 1894 that the gospel of Christ reached me, under the preaching of Bro. Elias G. Denny, when I yielded obedience to the will of the Savior and was buried with Him in baptism. At the same time, Tacy Jane Blakeman, now my wife, was also baptized, with a few others.

I remember quite well services held in the church building which stood at or near the cross roads near two miles east of the present building. It was a frame building with the entrance doors at the south end. I remember a "basket dinner" held there, the preacher being a Brother Quillen, then at or near Dugger. I remember that the song book then being used was "The Harp of Zion" of which I retain a copy. One song sung in the afternoon services was "Home of the Blest." Another was "Jesus, Savior, Pilot Me".

That frame building soon after that event burned to the ground. A distant relative of my mother's was suspicioned as having set it on fire. At that time Shiloh was not without her troubles.

Before the church was housed in said frame building, it has been located in a building at the jog of the road north of the place now owned by Floyd Chambers, south and slightly west of where the present building now stands. I remember my mother speak of that first building, and it seems to me it was a log building. I recall being on the spot and seeing some brickbats and other signs that a building had once stood there. I have a slight impression that that building burned, but the impression may have no foundation in fact.

Following the burning of the frame building, services were held in the Pirtle schoolhouse, which was located on the opposite side of the road from where Floyd Chambers now lives. Uncle John Pirtle then lived there. At a morning service which I attended there with my mother, one of the two deacons, Brother Aaron Holder or Brother Frank Shepherd, father of Ed, waited on my Aunt Rachel Jane Pirtle and from some cause the dup was dropped into the lap of my Aunt Rachel Jane.

I was six years of age when the large brick building was constructed - on the foundation of which the present frame building stands. On entering the new brick house, the church changed song books, adopting "The New Christian Hymn and Tune Book". The old "Harp of Zion" was used now and then for a short while. Uncle John Pirtle was the song leader most often, though Bro. Holder often led, and sometimes Uncle Jacob Booker.

REMINISCENSES CONT. (S. Chambers)

Preachers frequently heard were Cauble, Quillen, Anderson Ward, Uncle Alex Engle, Uncle Ben Sherman, I. C. Stone, Uncle Johnny Boles, Uncle Tommy Wolfe, father of John Wolfe, the father of a number of boys, stepbrothers of Pearl and brother John (?).

Who the preacher was sho started the congregation originally, I never heard, but I surmise that he may have been "Uncle" Joe Wolfe of Sullivan, who held the Sullivan Church in the "old paths" as long as he lived, but which, soon after his death, introduced the organ into its services. Later on, at Shiloh, came Wm. Dugger, "Doc" McKinney, E. G. Denny who ministered there perhaps longer than any other one man. Then came others: E. B. Stivers, Joe Miller, "Dick" Shaw and others. Yes, J. W. Brown was the preacher for at least a year. I was then in my later teens. The regular preacher at the time the brick building was entered into was Anderson Ward. About that time a bolt of lightning struck the comb of the building at the east end and ran down the wall just behind the pulpit. I remember my mother saying, "What if Brother Ward had been in the pulpit at the time? I think it did not occur on Sunday.

The men serving as overseers of the congregation at the time of my earliest recollections were my Grandfather Eli Woodward and Bro. "Eckie" Driver. When my grandfather died, 1888, Bro. Driver said, "We may as well lock Shiloh up!" How good that he was mistaken. Afterward Uncle John Pirtle was appointed, also Francis Walters (son of Sampson Walters). His brother John was made a deacon. LatherJohn Driver was appointed elder, and after that I am without information.

For in the meantime a number of us five or more miles (a long distance in those days, especially in time of spring thaws) succeeded in getting some gospel meetings held at the Deckard school house, when a number were baptized, enough to form a right good-sized congregation, which was the beginning of what is now the Berea church. To the east of Shiloh, some Shiloh members, including my Uncle John Luther Woodward, Woodford Neal and some others, got some gospel meetings held at the Shields school house and a congregation was formed but which went down in the course of a few years. I did some of my early preaching there. Some of those brethren were afterwards instrumental in getting meetings started at the Atlas school house resulting in the establishing of the Atlas Church. Some other former members of Shiloh were a help in starting the Atlas Work. Atlas in turn was instrumental in starting the work at Linton, where we held several tent meetings which account for the present congregation in West Linton. Some Shiloh members then living in Linton became charter members of this Linton congregation.

REMINISCENCES CONT. (S. Chambers)

Growing out of the Atlas work came efforts at the Ellis school house in which we succeeded in starting the Ellis congregation. The Atlas mines played out and it became only a ghost town, and t the congregation went down. But it had to its credit both the Linton and the Ellis work, where its own members then found church homes so that their faithfulness and their labors proved not to have been in vain. In 1907, I went South, locating in New Orleans, from which point as a radiating center, we preached the gospel in a wide territory of destitute fields. The home-mission work carried on from the 7th and Camp Streets congregation in N. O. has about 30 congregations in South Louisiana to its credit. This, of course, is only distantly related to Shiloh.

Personnel coming to mind: Uncle Sampson Walters and wife, parents of Coatney (Elmer's father) John, Francis and "Sampy". "Uncle Jimmy Pirtle, and a whole tribe of Pirtles, the Woodward tribe, Leander, Geo. Wesley, besides my grandfather's connections, the Driver connections, the Millers, the Bookers, the Wolfes, the Bedwells, the Shepherds, the Holders, the Herndons, the Robertsons, other Walters families, Cross, Figg, Blake, Lund, Chambers, Carrico, Land, Gilmore, Willis, Gadburys, Harris, Walls, Shipmans, Bedwells, Lassel, Moore, "Guv." Smiths, Willingtons, other Smiths, Burges, and many others that I'll later be remembering. How many of them are waiting and watching for the rest in the grand family reunion to be held when our Lord returns for His own!

No, I'm not living in the past; our interests are all tied to the future, but I would not take anything for my memory, and I am not displeased at this occasion your letter affords me for these pleasant memories and reminiscences.

I'll be interested in what you are able to collate and put together the historic sketch of Shiloh, which will be good reading for those who come after you if our Lord should tarry.

In "That blessed hope",

S. C.

- SHILOH CHURCH OF CHRIST -

The Pioneer Meeting House:

Many times the pioneer Meeting house was used for a Community counsel center, school house and house of civil law, besides being the monument of faith, spiritual and moral guidance.

Every Christian desires to stand complete in the whole will of God. God has but one people on the earth. He has given to them but one Book, and therein exhorts and demands them to be one family, a union as it should be, a union of God's people on that one Book.

The Pilgrim Fathers - Where are they?
The waves that brought them o'er
Still roll in the bay, and throw their spray
As they break along the shore:
Still roll in the bay, as they rolled that day,
When the Mayflower moored below,
When the sea around was black with storms,
And white the shore with snow.

The Pilgrim spirit has not fled:
It walks in moon's broad light;
And it watches the bed of the glorious dead,
With the holy stars by night.
It watches the bed of the brave who have bled,
And shall guard the ice bound shore,
Till the waves of the bay, where the Mayflower lay,
Shall foam and freeze no more.

- Pierpoint

Appendage:

To those who are interested, a great amount of time in research has been consumed, and many persons were contacted in my effort to compile this record. No material has been used except that which was proven by two or more witnesses.

In attempting to record the history of the Shiloh Church of Christ, there is very little material to use except the hallowed memories of those sturdy Christian pioneers whom God has called to their rest in the grave.

The early settlers of Sullivan County, Indiana, showed much fortitude, by their endurance of great suffering and hardships in conquering the wilderness, and establishing a Christian community, federate in a nation of God-fearing men and women.

A great spirit of endurance was exhibited by the people of the early Shiloh Church of Christ, in their persistence to carry on. In their trials and tribulations, three meeting houses were destroyed by fire in a period of about twenty years.

Now he that hath wrought us for
the selfsame thing is God, who hath
given unto us the earnest of the
spirit.

2nd Cor. 5:5

- SHILOH CHURCH OF CHRIST -

The first Shiloh meeting house;

The first Shiloh meeting house as was described by Uncle Henry Bedwell, who lived in the Shiloh community and was a member of the Church of Christ:

SHILOH CHURCH HAS BEEN REBUILT FIVE TIMES SINCE 1854 AND HAS BEEN CONSUMED BY FIRE THREE TIMES

Shiloh No. I was built between 1850 and 1854 and was erected on what was known at that time as the Philip Neeley place. This church was organized by the Pirtles, Wolfes, Smiths, Woodwards, Shipmans, Osborns, and Drivers. Uncle Joe Wilson was among the first to preach from the pulpit, the first services being held before the floor was laid, the people using the sleepers for seats. This building was built from logs cut from the surrounding woods and was destroyed by fire about 1864.

Shiloh No. II was built in the year 1865 and was erected by J.W. Wolfard and W. N. Linderman. Mr. Wolfard is still living. This was a frame building and was built on the same ground as No. I and was destroyed by fire about 1869 or 1870. Among the preachers who preached in this building were: Anderson Ward, George Pirtle, Thomas Wolfe, Ben. Sherman, John Boles, and Jos. Wolfe.

Shiloh No.III was built about the year 1872, the name of the contractor being unknown. This building was erected about one half mile east of where the present building stands. This also was a frame building and was destroyed by fire in April 1882.

Shiloh No. IV was built in the fall of 1882 and was built on the same ground as the present building is on. The contractor for this structure was Bill Miller. This was a brick building and the brick used in its construction was made at Pleasantville, Indiana. Among the preachers were: Elias Denny, Johnny Boles, E. B. May, E. C. Richardson, Thomas Wolfe, Frank Stivers, and Dave Squires. This building was dismantled in 1921. The present frame building was built in September and October of 1921. The building committee was composed of the following: Ben Figg, E. L. Pirtle, John T. Booker, Jim Robertson and Henry Miller. J. L. Pirtle was contractor and builder of this church. Working on this structure were: Ira Abramsand Dick Abrams, brick masons. Others were: J. L. Pirtle, Opal Pirtle, Franklin Charley, John Booker, Jim Robertson, Claud Shake and Joe Bell.

The above history of the Shiloh Church was furnished by Uncle Henry Bedwell. In the corner stone which will be placed there, this history of the Shiloh Church will be recorded. (The above is a copy of a newspaper clipping found in the belongings of J. L. Pirtle.)

The founding date of the first Shiloh meeting house and the type of building of the second meeting house as described by Uncle Henry Bedwell are not in harmony with other records.

and information given by persons now living, whose relatives were active members in the old Shiloh Church.

Sister Ellen (Woodward) Anderson, who is ninety years old in 1960, and whose father, Eli Woodward, was amongst the founders of the first church, and served as an elder for many years, remembers hearing talk of the first log church that stood in the corner of a field on the Jacob Pirtle farm. Also, Thomas Robertson, a present elder of Shiloh and the son of Robert Robertson, remembers the older people telling of the first church being on the Pirtle farm, about three-quarters of a mile south west of the present church. Bro. Jesse G. Moore left a sketch describing the first Shiloh Church where his pioneer father and grandfather worshipped. Also, Miss Leola Jones, the niece of Aunt Jane Pirtle, and a member of the Sullivan Daily News staff, remembers her Aunt Jane and Uncle John K. Pirtle telling of the pioneer log church which stood on his father's farm.

The Shiloh neighborhood was settled between 1816 and 1837, and there is no doubt that these pioneer settlers erected a building in which to worship and possibly to use as a community center before 1850, when the first land was purchased from Wm. Jones for a Christian Church building.

(Jesse G. Moore's sketch of the first Shiloh Church congregation)

The Shiloh Church of Christ was organized about the year 1840, in Jefferson Township, Sullivan County, Indiana. The first meeting house was located three-quarters of a mile southwest of the present location. The house was built of logs with boards for a roof. Some of the preachers of the congregation were Joseph Wolfe, Joseph Wilson, George Pirtle and Anderson Ward Some of the members of the congregation were Robert Moore and wife, James Shipman and wife, Jacob Pirtle and wife, Edwin Driver and wife, Daniel Alsman, George Pirtle, William Smith, the Osborn and Gott families. (This sketch is in possession of Thomas V. Robertson, an elder of the present Shiloh Church of Christ.)

Floyd Chambers, the present owner of the land where the first Shiloh Church was located, can remember his father, Frank Chambers talking about the old Shiloh log church and describing the place where it stood. This is the same land that was purchased from Congress by the pioneer settlers, Jacob Pirtle, Thomas Pirtle, and John T. Jackson, whose wife Mary was a sister to Jacob Pirtle. It is alleged that this church building was destroyed by fire and was replaced by another building in 1850 or 51

September 26, 1837. Recorded in Deed Book #11, Page 265, Sullivan County records: Indenture: In consideration of the sum of fifty (50) dollars, John T. and Mary Jackson convey to Jacob Pirtle, a parcel of land, described as the Northeast quarter of the Northeast quarter of Section twenty-eight (28), township seven(7), N. range eight (8) west containing forty (40) acres

(It was in the northeast corner of this forty (40) acres that the first Shiloh Church stood.)

The second Shiloh Meeting House:

The second Shiloh meeting house was constructed of logs in the year 1850 or 1851. It was built about one-quarter of a mile north of the fist meeting house on the William Jones farm. This building was destroyed by fire about 1870.

Sullivan County Records, Recorder's Office, Book H, Page 278.

This indenture witnesseth; That we, William B. Jones and Elizabeth Jones, wife of Mr. Jones, in consideration of the sum of five (5) dollars paid by the Christian Church, give, grant, sell, bargain, and convey to said Church of Christ forever in fee simple, the following parcel of land, containing one (1) acre, situated in Sullivan County, Indiana. To wit; Lying in the southwest corner of the northwest quarter of the southwest quarter of section twenty-two (22), township seven (7), range eight (8) west, Wabash and Erie Canal District, and we covenant with said Christian Church as foreowners, to wit that; that are lawfully signed and possessed in fee simple of said land or lot of land, that we have a good right to convey the same in fee simple that the same is free of our encumberances, that the said church shall forever quietly enjoy the same, and that we will forever warrant and defend the same against all claims in law or equity.

Witness our hand and seal this June 27, 1850

His
William X Jones (Seal)
Mark

Her
Elizabeth X Jones (Seal)
Mark

Before me, the undersigned, a justice of the peace, personally appeared William and Elizabeth Jones, and acknowledged the above indenture to be their voluntary act and deed.

Given under my hand and seal this June 27th, A.D. 1850.
Lewi Woodward, J.P.

Received and recorded July 10, 1850, at 10:00 o'clock.
J. H. Reed, R. S. C.

The farm, containing this plot of land, was sold by William Jones and wife, to James L. Postlewait, who later sold same to Philip Neeley, in 1857.

Postlewait indenture:

This indenture witnesseth that James Postlewait and Mary his wife, of the County of Crawford, and State of Illinois, in consideration of six hundred (600) Dollars lawful money, to us paid by Philip U. Neeley, of the county of Sullivan, and the State of Indiana, the receipt thereof is hereby acknowledged, do hereby grant, bargain and sell, and convey to the said Philip U. Neeley, his heirs and assignees forever, the following real estate in Sullivan County, and State of Indiana, and described as follows, to wit: the northeast quarter of the southeast quarter of Section twenty-one (21) in township seven (7), north range eight (8) west, containing forty (40) acres. more or less. Also, the northwest quarter of the southwest quarter of Section twenty-two (22) in township seven (7), north, range eight (8) west, containing forty (40) A., more or less. (Excepting one square acre in the northwest quarter of the southwest quarter of Section twenty-two (22) in township seven (7), range eight (8) west, containing one (1) square acre.) Together with all the appurtenances to the same belonging, to have and to hold the same together, said Philip U. Neeley, his heirs and assignees forever.

Witness their hand and seal, this 17th day of March, 1857.

Martin J. Fuller — James J. Postlewait (Seal)
J. P. State of Illinois — Mary Postlewait (Seal)

Received for recording the 26th day of January, 1858.
J. H. Reed, R. S. C., State of Indiana

Some of the families who worshipped in the second meeting house were the George Pirtles, John K. Pirtles, Carroll and Jacob Bookers, Eli Woodwards, William Smiths, Daniel Alsmans, William Moores, Levi and Haven Woodwards, Elias Moores, James Shipmans, Edwin Drivers, James E. Drivers, Philip Neeleys, Mack Alsmans, James Masons, William Pitchers, the Osborns, George Smiths, the Ferees, Francis Shepherds, Luke and Francis Walters, John Chambers, John Wolfes, John and Nicholas Shipmans and others

Some of the ministers who preached in Shiloh #2 were Joseph Wolfe, [redacted], George Pirtle, Benjamin Sherman, Anderson Ward, John Boles, A. P. Law, James L. Griffin and others All these took the Bible as their only creed or book of discipline, all believing in the divinity of Christ and Bible, rejecting all sectarian tenets and names for the church and its members. speaking where the Bible speaks, and remaining silent where it is silent.

There is no record of the burning of the second Shiloh meeting house, however it is stated by older people that it was struck by lightning. There is evidence in the ground where this building stood, in the southwest corner of a field on the Earnest Willis farm, one-half mile wouthwest of the present church house and at the south and east turns of the county road.

- SHILOH CHURCH OF CHRIST -

Innovations entering into the early day Church:

About 1868, innovations began to creep into the Christian or Disciples of Christ congregations in the midwestern states, having started in the eastern states and European countries in the early eighteen hundreds, such caused much confusion and the splitting of many congregations. These were the introduction of mechanical music, organized missionary societies, organized Sunday Schools, organized pastorates, organized Bible colleges, or human institutions doing the work of the church, and worldly methods of obtaining church contributions. All these were severely condemned by the sturdy elders and gospel ministers, and were contrary to the established teachings of the Apostles of the early Church of the New Testament, were also contrary to the principle which the men of the Restoration had established by the slogan, "We speak where the Bible speaks, and where the Bible is silent, we are silent."

The Third Shiloh Meeting House:

The third Shiloh meeting house was of frame construction, and was erected in 1874 and 1875 on the Tarwater farm, three-quarters of a mile east of the present church building. It had two doors in its front end and faced a T-road to the south. The dedication sermon was delivered February 2, 1875, by C. C. Parker.

Note: A record in the possession of Thomas V. Robertson.
On February 2, 1875, the church was set in order by Brother C. C. Parker, an evangelist of the Church of Christ, at 4:00 P.M.

Sullivan County Records, Recorder's Office, Book 37, Page 561.
This indenture witnesseth: that William Tarwater and Fredrick Tarwater of Sullivan County, state of Indiana, convey and warrant to the trustees for a meeting house Christian Church, Eli Woodward, Levi Woodward and Joseph Smith, trustees, of Sullivan County, in the State of Indiana, for the sum of twenty (20) dollars, the following real estate, in Sullivan County, in the State of Indiana. To wit: of the west half of the south west quarter of the northwest quarter in Section twenty-three (23) township seven (7) N. range eight (8) west, containing twenty (20) acres and one acre off the twenty at the southwest corner.

Fredrick Tarwater (Seal)
William Tarwater (Seal)

Before me, Richard Davidson, a Justice of the Peace, in and for said county, this 19th day of February, 1874. Fredrick Tarwater and William Tarwater.

Richard Davidson, J.P. (Seal)

The elders who led this congregation were James E. Driver and Eli Woodward.

New families joining the congregation in the third Shiloh meeting house were the Aaron Holders, John Walters, Tarwaters, James R. Robertsons, Leander Woodwards, William Millers and John W. Woodwards.

Ministers of the gospel who worked in this congregation were J. C. Parker, Brother Williams, William Elmore, John Boles, P. C. Cauble, Brother Price, David Engle and others.

Ironic as it may appear, the third Shiloh meeting house was destroyed by fire in the month of April, 1882, Prior to the building's destruction, disciplinary action had been taken with a certain member. Factionalism then arose and a few members withdrew from the regular assembly, and were meeting at a separate hour to the regular congregation.

After the fire, it was ascertained that the building had been purposely burned. A certain person's pocket knife was found where shavings had been cut to start the fire. The Bible had been removed and placed away from the building where it would not burn. Also, a man of questionable character was tracked by his boot print in the soft ground. James Pirtle had patched this man's boot and knew the print that it would make in the soft soil. A short while after the church building was burned this man moved out of the community.

It is evident that the people did not intend to live without a place to worship, and made plans to rebuild by acquiring the same site where their meeting house burned. However, it was decided, after waiting a few months and studying the matter more, not to rebuild in the same location, and thus to avoid further dissension.

Francis Shepherd et all
to
Eli Woodward, et all, Trustees of Christian Church.

This indenture witnesseth; that Francis Shepherd and Sarah Shepherd, his wife, and Wm. Tarwater and Fredrick Tarwater of Sullivan County, Indiana, convey and warrant to Eli Woodward, John K. Pirtle and Aaron Holder, as trustees of Shiloh Church, and to their successors in office in Sullivan County, in the state of Indiana for the sum of twenty (20) dollars, the following real estate in Sullivan County, in the state of Indiana. To wit: one (1) acre in the southwest corner of the west half of the southwest quarter of the northwest quarter of section twenty-three (23) of township seven (7) north of range eight (8) west to have and to hold as long as the same is used for church purposes and then to revert to the owners of the described tract.

In witness thereof our hands and seals:

Francis Shepherd (Seal)
Sarah Shepherd (Seal)
William Tarwater (Seal)
Fredrick Tarwater (Seal)

Witnessed before me this 17th day of June, 1882, Charles B. Robbins, a Notary Public in and for said county. Charles B.Robbins (Seal)

- SHILOH CHURCH OF CHRIST -

The fourth Shiloh meeting house:

With all the misfortune and grievances that could befall a congregation, the steadfastness of the Christian people of Shiloh was proven by their determination to continue in the work of their Lord and Master, Jesus Christ.

January 1, 1883, a group of Christian members of Shiloh assembled to discuss the matter of another church house. Some members were disheartened and wished not to continue the congregation. To their notion, Brother William Miller gave an answer. "Brethren, we shall have a new meeting house, a place to worship, if only two or three of us stay together". Seeing this determination, the members began to plan for a new house.

Trustees were elected for the new Shiloh Church, namely; Aaron Holder, James R.Robertson,Eli Woodward, John J.Wolfe, John K. Pirtle and William Miller. Also a building committee of ten men was chosen. Serving on this committee were John K. Pirtle, Isaac B. Moore, James E. Driver, Eli Woodward, Francis Shepherd, Aaron Holder, John E. Driver, John Wolf, J. R. Robertson, and William Miller. Appointed Building Fund Treasurer -Wm. Miller.

Four hundred dollars was borrowed from William Shafer on a prommisary note, this note was signed by the several members of the building committee. Also, the building committee made the first building fund donation.

January 1st, 1883,
Nine months after date, we or either of us, promise to pay to William Shafer four hundred dollars for value received, without any relief from valuation or appraisement laws, with eight per cent interest from date until paid and attorneys' fees.

Witness the following signatures - Francis M. Shepard
Aaron Holder
John K. Pirtle
James E. Driver
John Wolfe
John E. Driver
J. R. Robertson
Eli Woodward
William Miller.

(This note, a family heirloom, is in my possession. G.H.M.)

The first donation to the church building fund was made by the members of the building committee.

Driver, J. E.	$33.30	Holder, Aaron	12.40
Robertson, J. R.	8.60	Miller, Wm.	10.85
Shepherd, F. M.	38.75	Driver, Jas.	13.60
Woodward, Eli	11.70	Moore, Isaac	14.12
Pirtle, J. K.	15.60	Wolf, John	20.80
		Total	$179.72

In the meantime while plans were being made for a new meeting house, the congregation continued with their church services in the Pirtle school house. This school house was located about three-quarters of a mile southwest of the present church building. It was of brick construction and was build about 1869.

On April 15, 1883, three separate subscriptions were carried for the building fund.

Whereas: We the members and citizens of the Shiloh Church do hereby agree to pay the amount annexed to our several names to the treasurer of the building committee of said church on or before the fifteenth day of September, 1883, said money to be applied to liquidate the debt of said church.

Subscription #1:

John Driver	- $5.00	John S. Woodward	- 2.50
Wm. H. Wilson	- 1.00	R. P. Chambers	- 5.00
B. S. Harris	- 1.00	Wiley Miller	- .05
Thos. Holder	- 10.00	Thomas Pirtle	- 1.00
D. S. Neal	- 5.00	G. W. Hale	- 1.00
John Walters	- 1.00	N.S. Jackson	- .50
S. H. Robbins	- 1.00	Doc. Murphy	- .25
F. W. Walters	- 5.00	Nancy A. Cox	- 1.00
George T. Wilson	- 1.00	J. T. Howard	- 5.00
Marion F. Willis	- .50		

Subscription #2:

Mrs. John Maxwell	.25	Mrs. Robertson	- .25
Mrs. Moore	- .05	Jacob Miller	- .05
Sister H. Driver	- .50	Will H. Sherman	- .50
Ina Buck	- .50	Septem Woodward	- 5.00
Marshall Maxwell	- .25	William Robbins	- 1.00
John W. Willis	- .50		

After these subscriptions, building plans were made and material estimates were received for a brick building. In addition, a new building site was purchased from Francis M. Shepherd. This is the same ground on which the present Shiloh church house stands.

Material estimates:

Brick	-$250.75
Planing mill lumber	- 216.68
J. E. Hoke, Hardware	- 54.00
J. Davis and Sons, Hardware	- 108.90
Brick Laying	- 130.00
Total	760.33
Material less brick	379.58
Money borrowed on note	400.00
Balance	20.42

- SHILOH CHURCH OF CHRIST -

Subscription #3:

Sampson Walters	- 1.00	F. M. Shepherd	- 25.00
James Bunch	- 1.00	J. O. Walters	- 5.00
P. Pirtle	- 2.00	Thos. Mason	- 1.00
Thos. Wolfe	- 1.00	Wm. B.-	- 1.00
Carroll Booker	- 2.00	William Miller	- 5.00
Eli Woodward	-20.00	Henry Davis	- 1.00
J. M. Ferree	- 1.00	William Shipman	- 1.00
Jas. E. Driver	-25.00	Robert Shipman	- 1.00
Marion Story	- 1.00	William Nash	- 1.00
Frank Ballance	- 1.00	John Evans	- 1.00
John Wolfe	-20000		

The new building site:

May 2, 1883-
F. M. Shepherd and wife to Shiloh Church-

This indenture witnesseth, that Francis M. Shepherd and wife, Sarah Shepherd, of Sullivan County in the state of Indiana, convey and warrant to Aaron Holder, Eli Woodward, John K. Pirtle, John J. Wolfe, Robert Robertson and William Miller, trustees of Shiloh Christian Church and their successors in office of said County in the state of Indiana, for the sum of thirty dollars, the following real estate in Sullivan County in the state of Indiana.

To Wit: A part of the southeast quarter of the north west quarter of section twenty-two (22), township seven (7), north range eight (8) west and described as follows; beginning at the southeast corner of said quarter and running thence 24 rods; thence west 6 rods; thence south 24 rods; thence east 6 rods to the place of beginning, to have and to hold the above described land so long as the same is used for church purposes. When ceased to be used for Church purposes, to revert to the grantor, his heirs or assigns or to the owner of the above described tract. The grantor herein reserves all rails on the above described land.

In witness thereof the said Francis M. Shepherd and Sarah Shepherd have hereunto set their hands and seals this 9th day of April A.D., 1883.

F. M. Shepherd (Seal)
Sarah Shepherd (Seal)

State of Indiana, Sullivan County, ss

Acknowledged before me this 9th. day of April, 1883. Witnessmy hand and official seal.

Josh Beasly R.S.C.

- SHILOH CHURCH OF CHRIST -

Final subscription and dedication donations:

Francis Walters	- 10.00	John K. Pirtle	- 20.00
Luther Woodward	- 2.50	John Driver	- 5.00
Coatney Walters	- 15.00	John Parks	- 4.00
Tom Smith	- 3.00	John J. Wolfe	- 20.00
Wash Willis	- 2.50	Charley Davis	- 2.00
James E. Driver	- 35.00	Jerome Shepherd	- .35
James D. Pirtle	- 5.00	Frank Shepherd	- 86.17

Dedication collection January 12, 1884:

Dedication collection	- 139.10
Bank Deposits	- 70.00
Money on dividends	- 273.88

Total of all deposits and pledges - $1,046.87

Final settlement made by William Miller and Robert Robertson -

Insurance money -	80.00
James R. Robertson-	5.00
William Miller -	10.30

Total of all cash received $1,142.17

Disbursements and building expenses:

John Davis and Sons	- 108.95
Plastering	- 47.40
J. F. Hoke and Co.	- 216.68
J. F. Hoke and Sons	- 54.00
William P. Chaver	- 125.75
Insurance - Stewart	- 27.00
Crowder and Reel	- 28.00
James E. Driver	- 4.10
James E. Driver - paint and broom	- .55
Albert Smith - painting	- 4.00
½ gallon oil	- .35
Stove polish	- .10
John K. Pirtle- paint	- .25
Leonard Shake - filling lamps	- .35
Crowder and Reel	- 6.00
Crawley and McKinley	- 2.00
A. B. Stansil	- 92.00
Aaron Holder - window fasteners	- .65
October 1, 1883, paid Shafer note-	419.00
Driver and Woodward	- 3.70
Correcting mistake-Wm. Miller	- 1.30
Total building expense	$1,142.13

Final expenses settled Jan. 12, 1884 $1,142.13

Balance, Jan. 12, 1884 .04
Wm. Miller, Treasurer

- SHILOH CHURCH OF CHRIST -

From 1884, until 1921, the Shiloh brick meeting house stood as a symbol of faith and spiritual light to its surrounding community. The congregation under the elderships of John K. Pirtle, Eli Woodward, James E. Driver, Aaron Holder, William F. Pirtle, John E. Driver and Thomas V. Robertson, prospered and grew. Many spirited protracted meetings were held, with often times a greater attendance than the building seating capacity. Minister E. G. Denny of Farmersburg, Indiana, was the principal gospel speaker at many of these meetings.

Other ministers of the gospel who labored with the Shiloh congregation were: Brother Cauble, Anderson Ward, Alex Engle, Benjamin Sherman, J. C. Stone, John Boles, Thomas Wolfe, Henry C. Shaw, Brother Pitman, E. C. Richardson, Brother Quillen, J. B. Brown, Brother Mc Bride, Brother McKenny, William Dugger, E. B. Stivers, Joseph Miller, Frank Stivers and Dave Squires.

Some of the families represented in the Shiloh Assembly were: the Drivers, Shepherds, Walters, Bookers, Robertsons, Pirtles, Stewards, Claytons, Holders, Bedwells, Millers, Figgs, Storys, Edds, Woodwards, Sligars, Isbells, Lunds, Herndons, Overtons, Bennetts, Craggs, Shipmans, Alumbaughs, Rooksberrys, Allsmans, Willises, Souths, Moores, Chambers, Gadburrys, Pooles, Harrises, Wellingtons, Burdges, Lassek, Crosses and others.

The Shiloh congregation has been noted for their beautiful and expert singing. A few of the song leaders and singing teachers were Carroll and Jacob Booker, John K. Pirtle, Aaron Holder, William F. and James Pirtle. Others who taught singing at different times were: Brother Edwards. Brother Franning, Elias Brewer, Stanford Chambers and William Brewer.

Some of the beautiful old songs sung at Shiloh were: Jesus, Savior, Pilot Me, I Have Heard of that Land, The Home of the Blessed, When Jesus Comes to Reward, Blessed Assurance, In the Morning of Joy, Gathering Home, How Firm a Foundation, My Faith Looks Up to Thee, and many others.

In 1893, the Shiloh congregation sponsored a series of gospel meetings at the Shield School house, two and a quarter miles west of Linton, Indiana, with E. G. Denny preaching. Many people yielded to the will of the Saviour and were baptized. The fruits of this meeting ripened later when Brother Stanford Chambers was instrumental in establishing the congregations of Atlas, Ellis, and Linton.

As is true with all things earthly, age and the elements took their toll. The Shiloh brick building after being struck by lightning and having its west wall damaged by a wind storm began to deteriorate and show signs of weakness. On August 31, 1921, at a called business meeting of the several members of the congregation, the decision was made to replace the old brick meeting house with a new frame building.

- SHILOH CHURCH OF CHRIST -

The fifth Shiloh Meeting House:

With the decision to build a new meeting house, a building committee was chosen, who in turn drew up the building plans and let the building contract to J. L. Pirtle, a building contractor of Sullivan, Indiana.

(Records in possession of Ralph Robertson, of Linton, Indiana.)

September 15th, 1921, we the building committee of Shiloh met, organized and elected the following officers:

Linder Pirtle - President
James E. Robertson - Secretary and Treasurer

We, the undersigned committee of said church, let the contract of building and completing according to plans and specifications, to Louis Pirtle, for the sum of $2,300.00, building to be the same size as old with vestibule 8 x 16 ft.

Benjamine Figg
Henry Miller
John Booker
James Robertson
Linder Pirtle

Sullivan, Indiana
September 16, 1921

Specifications for Church Building at Shiloh

1. Foundation to be built 24 inches high above grade line, to be built of brick laid in cement and sand mortar, brick in old building to be used. Foundation to include one center wall of brick.

2. Two flues 2 by 2 brick built from the ground and to be topped out above roof with Ploomfield wire cut, brick laid in colored mortar, flues to be built to a level with comb of house.

3. Contractor is to use all old floor joist, also all other old materials that are fit to be used, The studding is to be 2 by 4 pine 16 inches on center. The frame is to be properly braced at corners and at center of walls. The building is to be 12 foot walls with self supporting roof and arch ceiling. Rafters to be 2 by 6 pine, supports to be 2 by 4 pine. Doors and windows to be as shown on plan. The side walls to be lined with Pryket Lath. Floors to be layed with 3¼ inch face. B. Flat grain pine flooring will be nailed at each bearing. Floor is to have an elevation of 2 feet. Plastering to be three-coat work with white coat finish and to be troweled to a smooth surface. The entire building to be wan's coated 36 inches high with B. pine ceiling finished with wan's coat cap. Inside casing to be B. pine back band style.

All windows to be hung on weight and cord and fitted with locks and lifts.
Weatherboarding to be 5 inch clear red cedar. Roof to be one quarter pitch with 30 inch projection and finished bungalow style. There is to be five brackets in each gable, brackets to be 5 by 5, 30 inches long. Fly rafters to be 2 by 8, projection of roof to be sheeted with No. one car siding, roof to be covered with Reynalds Slate surface Asphalt Strip Shingles layed four inches to the weather. Painting to be 3 coats outside and inside, color of paint to be selected by building committee.
All dimensions as shown on plans to be strictly followed.
Contract price on said building to be $2300.00.
Contractor to furnish all materials except as stated above.

Ben Figg

E. L. Pirtle

Henry Miller

Louis Pirtle
Contractor

John T. Booker

James E. Robertson, Treas.
Building Committee

Building Expenses:

Louis Pirtle	$1,000.00
Louis Pirtle	1,000.00
Louis Pirtle	300.00
Paint and Varnish	29.10
Carpet for aisles	25.00
Rug for Preacher's stand	8.00
Lamps	50.00
Cement for front	9.00
Ladder that was broken	2.00
Window shades	6.00

Total	$2,429.10
Money received	2,481.17
Money on hand	52.07

Money sent to Ellis Church of Christ 52.07

Money for the new church building was donated by the several members and friends of the Shiloh congregation. Twenty dollars was received from the Ellis congregation. All the building expenses were met within the year.

Members who helped to dismantle the old brick building and prepare the brick and lumber for sale were: Tom Robertson, John Booker, Bill Figg, James Pirtle, Earnest Robertson, Myrtle Neal, Noah Neal, James Robertson, Ham. Robertson, Llewellyn Behm, Edna Robertson, Effie Robertson, Mary Robertson, Ruth Robertson, C. L. Walters, Grace Robertson, Belle Booker, Ina Walters, Hercules Clayton, Blanche Walters, Clara Booker, Mother Robertson, Will Clayton, Etta Clayton, Clara Shepherd, Vicie Pirtle, F. W. Walters, Albert Bennett, Sarah Walters, Hat. Driver, Linder Pirtle, Oda Booker, Ola Edds, James Edds, Roy Figg, Carl Edds, Pearl Edds, Loren Robertson, Cloa Blake and Gertrude Morford.

The new Shiloh meeting house was dedicated November 27th, 1921. Brother Dave Squires delivered the dedication sermon. Many neighboring congregations were represented and a large number of ministers attended the dedication.

Elders who have labored in the new church building are: John Driver, William F. Pirtle, Virgil Good, Lewis Walters, and Edward Shepherd. Elders of the Shiloh congregation in 1960 are: Thomas Robertson, Glen Dunford, William R. Clayton, Clovis Booker and Ralph Robertson.

Ministers preaching at Shiloh in 1960 are Paul and Max Wright. Other ministers who have preached at various times are: J. C. Roadie, Horace Hines, W. W. Adamson, W. H. Perlee, J. R. Clark, Frank Stivers, Frank Mullins, Rosco Higgins, Maurice Climore, M. F. Gottrel, Nyles Royce, David O. Squires, Omer Porter, C. A. Peck, Vorice Carpenter, Russel Gambill and J. B. Johns.

From 1911 to 1960, three hundred and four members have been identified with the Shiloh congregation. Surely God has blessed this church assembly. May it ever endure for those who love their Lord and Master.

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

State of Indiana
Sullivan County

To all Whom It may Concern Know ye that the bearer of these lines Brother George W. Pirtle is a member of the Christian Church at Shiloh in said County in full fellowship and good standing and is an Ordained Minister of the Gospel and being desirous to travel and spend a considerable portion of his time in Evangelizing - We take pleasure in Commending him to the Christian Brotherhood and to the world generally as a young Man of good Morals - and General Piety and one who for his opportunities we deem talented in rather an Extraordinary degree as an Evangelist and Teacher or Proclaimer of the ancient Gospel, as such therefore Brethren receive him to the Glory of God

done by order of the Church above named when assembled for worship Lords day June 19th 1859 - and signed by them official authority

James Shipman
Thomas Wolf
Levi Woodward
} Elders

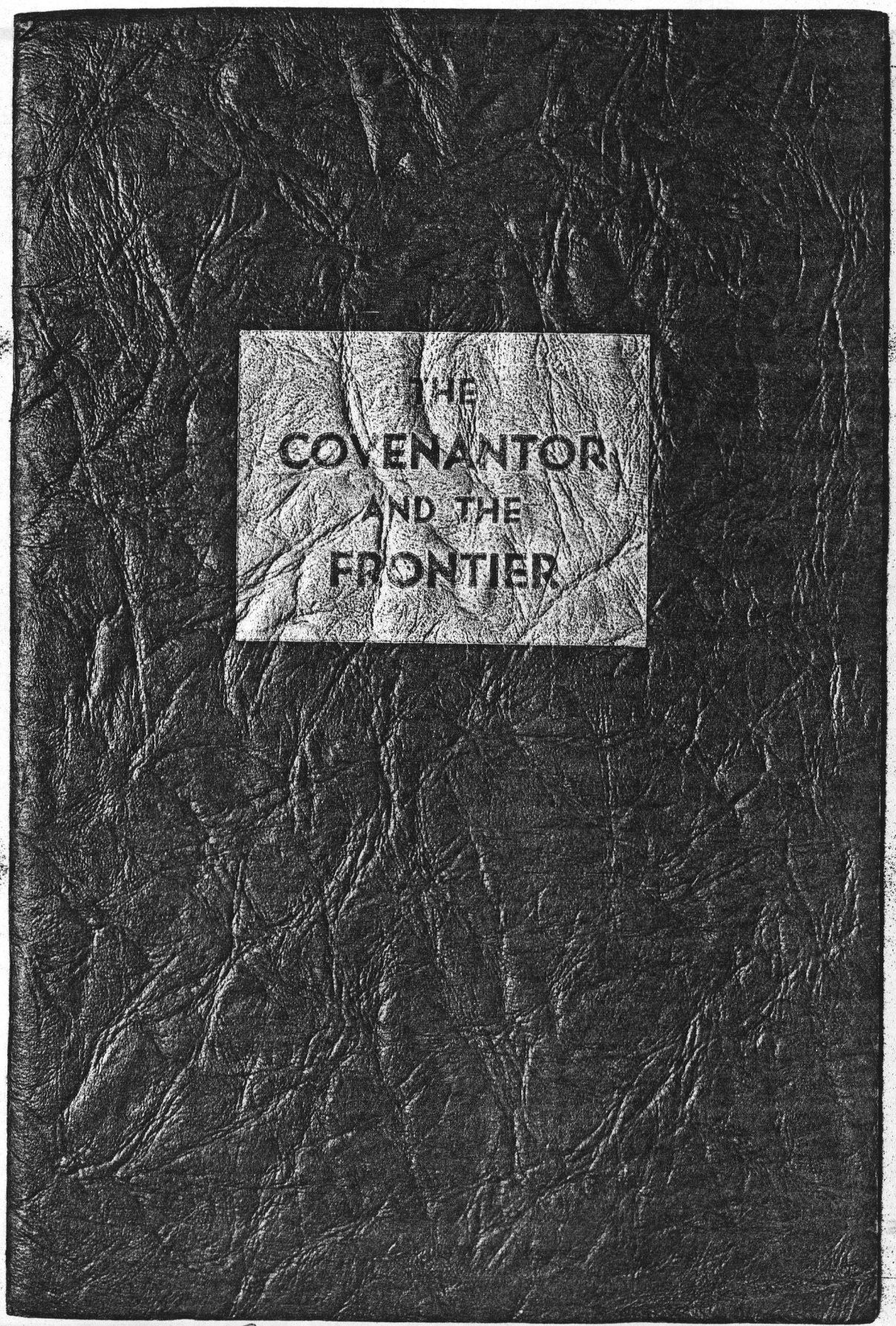
Philip Pirtle
James Smith
} deacons.

Ernest Edds was raised by his grandmother, Olie Edds. She in turn was raised by her grandmother, Ruth Ellen Shipman Pirtle Woodward . Ernest has some old papers from the Eli Woodward home. W Pirtle was Ruthe Ellen Shipman's first husband and Gra nd- of Olie Miller Edds. Mary Alice Pirtle Miller and her husband led young and Olie grew up in the Woodward home along with odward Poole Anderson and the many other children of this marriage for both Eli and Ruth. Among the papers is this cation of the fact that George W Pirtle was qualified minister. 1860 census he is listed as a minister.

Ralph M. Woodward

Church Records - Genealogy File

Special Collections



REFERENCE
DO NOT CIRCULATE

Dedicated to C. C. Futterer whose persistence in searching for his forebearers left as much including the record.

Frances S. Lindsey, Paris, Ill

THE COVENANTOR AND THE FRONTIER

Some chronicles of the Reformed and the Associate Presbyterian churches, congregations and preachers, from the earliest records in America to the beginning of the nineteenth century. Mostly concerning their trek westward along what became known as the Mason and Dixon line.

Also a short sketch of their historical heritage.

By

HOWARD FINLEY

Price $1.50

Printed by

WING PRINTING COMPANY
DETROIT, MICHIGAN

First Edition Limited to 500 Copies

1937

Copyright 1937

by

HOWARD FINLEY

Printed in United States of America

BIBLIOGRAPHY

History of the Church of Scotland - - Rev. Wm. Hetherington, A.

The Scottish Church - - - - - - W. Chambers, L. L.

History of the Presbyterian Church in Ireland - - - - -
- - - - - - - - - - Dr. James Seaton Reid, D.

Rise and Development of Presbyterianism in Scotland - - -
- - - - - - - - - Rt. Hon. Lord Balfour of Burle

Scots Worthies - - - - - - - - - - - - John Ho

St. Columba at Iona - - - - - - - - - Lucy Men

Scotch and Irish Seeds in American Soil - - J. G. Craighead, D

Annals of the American Pulpit - - - - Wm. D. Sprague, D

Centennial History of the Associate Reformed Presbyterian Church
Published 1903 by order of Synod

Old Redstone - - - - - - - Rev. Joseph Smith, D

Manual of the United Presbyterian Church - - - - - Glas

History of Cecil Co., Md. - - - - - - - - - - John

History of York County, Pa. - - - - - - - - John Gil

History of Lancaster County, Pa. - - - - Klein and Willi

History of Cumberland and Adams Counties, Penna. - - -
- - - - - - - - - Published by Warner-Beers

History of Muskingum County, Ohio - - - - - J. A. Everl

Frontier Forts of Pennsylvania - Published by the State of Pennsylv

CONTENTS

	Page
Chapter One. Origin of The Christian Religion in Scotland	1
Chapter Two. America, a haven for the oppressed	4
Chapter Three. The Reformed and Associate Presbyterians, Origin, First congregations and preachers in America	7
Chapter Four. Biographical sketches of some early preachers	9
Chapter Five. Early Reformed and Associate Presbyterian congregations of Southeastern Pennsylvania	12
Chapter Six. Early Reformed and Associate Presbyterian congregations west of the Allegheny's	23
Chapter Seven. A list of A-R congregations as existing prior to the revolutionary war, with their first preacher and date of organization, as listed in Glasgow's Manual	29
Chapter Eight. Early Presbyterian Churches of interest to the Covenantor	31

CHAPTER ONE

ORIGIN OF THE CHRISTIAN RELIGION IN SCOTLAND

Christianity made its appearance in Scotland about the beginning of the second century, when "Messengers of The New Way", perhaps disciples of John, possibly fleeing persecution, penetrated the mountainous Caledonia, fully three centuries before the Roman church sent Palladius as its first missionary to the Celts (430 A. D.)

Curiosity concerning the identity of those who first brought the tidings of Christ to the Celts may never be satisfied. That they were among the Romans who came during the conquest, or were Christian refugees fleeing before the Roman army, is but legendary.

Regardless of origin, Christianity from its first appearance in Scotland as an organization, functioned very simply, and in church government was distinctly Presbyterian. The word Presbyterian being from "Presbyter" or "Elder" and a Presbyterian church, is that church in which the government of its congregation is committed to its elders. Such for centuries was the ancient Church of Scotland.

Chronicles of these "Culdees" begin towards the last of the second century, and a hundred years later, in the year 277 A. D., King Cratilinth caused to be erected on the island of Iona, a church for the Christian refugees, referred to as "Culdees" (from Cultores Dei, worshippers of God.)

During the Roman conquest, many Roman nobles removed to Britain. Into one such family (whose estate was in Dombartonshire, Scotland) in the year 387 A. D., was born to Calpurn and Decurion, whose personal name was Succat, a son, surnamed Patricius, who became an humble servant of the Master, and his name among the world's greatest, as St. Patrick, Patron Saint of the Irish. Saint Patrick's first converts about the year 430 A. D., and his first church services were held in a barn set aside for the purpose by its owner, the chieftain Dieu. It was located to the south of the river Quoyle in County Down, Ireland.

The Culdees of Iona, St. Andrews and elsewhere in Scotland, and the converts of St. Patrick in Ireland, as well as the Irish Culdees of St. Patrick's time, recognized the need for, and did establish schools, and instructed others in the essentials of Christianity, etc.

Among such institutions of learning was the one established in the sixth century by the great Finion, at Moville, on the north shore of the Lough Foyle, in the county of Donegal, Ireland, only a couple of miles from the present town of Green Castle. Here was educated Colum, afterwards called Columkill (St. Columba). To the poetic arrangement

of the Psalms by Finion and Colum may be attributed, in part at least, the love for these songs of praise, long an heritage of the Covenantor.

The activities of Columba, at Iona, needs no explanation here. Doubtless the Presbytery of his establishment served John Knox and his associates measurably when they modeled the modern Presbyterian church a thousand years after Columba.

Five years after the death of Columba (to whom the chronicler refers as "head of piety of the most part of Scotland and Ireland, after Patrick"), Pope Gregory sent in the year 597 A. D., Augustine and some forty associates to "try to bring the British church into line with Rome". Thus began the long struggle which produced many able defenders of the simple faith of the primitive church of Scotland, eventuating in the edict of the crown in 1197 A. D., proclaiming the Church of Rome as the official church of Scotland. Then came three hundred years of oppression and persecutions and the long list of Scotch martyrs.

In 1559 A. D. the "Estates" declared the bond with Rome dissolved, John Knox and associates brought together the remnants of the ancient Scotch church, and the modern Presbyterian church came into being. This did not end the woes of the Presbyterians, nor complete the "Reformation" in Scotland. Queen Mary, James VI of Scotland and I of the United Kingdom, Charles I and II, James II and George I all endeavored to force the Celts to accept the Episcopal church as the only church of the Empire, and for one hundred and thirty years following 1559 the Scots and Scotch-Irish suffered persecutions for their church. More than eighteen thousand were persecuted in Scotland between 1660 and 1688 alone. Of these hundreds were executed, as many more banished to America, and thousands punished in other ways, while in Ulster the Scotch-Irish fared similarly.

James VI of Scotland became James I of the United Kingdom in 1603 and shortly seized the estates of the seven rebellious chiefs of Ulster. He desired a buffer of Presbyterians and Puritans to settle there and promised entire religious freedom to those who would qualify and take up their homes in Ireland. In the period from 1608 and 1618, more than forty thousand Scotch Presbyterians, lured by this promise, removed to Ulster (many Puritans did likewise). The historian says: "These Scots were men of substance and means, all well over six feet in stature, and in weight, over two hundred pounds. They brought with them artisans and others to man their estates. Each grant consisted of either one thousand, fifteen hundred, or two thousand acres." From these people came the term "Scotch-Irish".

James died in 1625, his promises forgotten, persecutions in Ireland equaled those of Scotland, and immigration to America became the hope of the Presbyterians. In 1664, Cecil, Lord Baltimore, a Catholic, secured the grant which he called Maryland, and by his insistence its charter forever guaranteed religious freedom to all. A few years laer Wm. Penn (a Quaker) secured the grant that became Pennsylvania and it was also so dedicated. To these colonies the weary Presbyterians directed their hopes, and in the next hundred years more than half a million Celtic Presbyterians came to America, mostly to Pennsylvania and Maryland.

Chapter Two

AMERICA, A HAVEN FOR THE OPPRESSED

There were Presbyterian congregations organized in America prior to 1662, mostly of English or Dutch origin. The first Celtic Presbyterian congregation to be organized in America was the one at New Jamaica, Long Island, organized in 1662.

The Colonies had adopted the Anglican church as the church of state, and until the Maryland and Pennsylvania grants were chartered to assure religious freedom for all, there was little to entice the Presbyterians to America.

About the year 1674 a Scotch-Irish group of Presbyterians from Donegal County, Ireland, came with their preacher, and settled along the eastern shore of the Elizabeth River, near Norfolk, Va. About the same time a number of Scotch and Irish refugees who had settled along the eastern shore of Maryland organized a congregation, and Col. Wm. Stevens, of near Rohoboth, acting for them, wrote to the Synod, asking for a preacher. Rev. Francis Mackemie was sent to them in 1684; with Rev. Mackemie came Rev. George Macnish and Rev. John Hampton, also a number of families from Ireland. A congregation was organized at Snow Hill, where the Rev. Hampton was installed, and Rev. Macnish was sent to the congregation at New Jamaica. About this time a number of Presbyterians with their preacher, Rev. James MacGregore, came from Ireland to Londonderry County, N. H. Between 1685 and 1700 about fifty Scotch-Irish families located between Elk River and Christiana Creek in Chester county, Pa. We find no record of any organized congregation there prior to 1711.

Maryland and Pennsylvania, because of their guarantee of religious liberty, were attractive to the Celts, and to these colonies the tide of Scotch-Irish immigration quickly turned. Queen Ann (1702-14) published a broadside, directing attention to America a "land of golden opportunity", which gave impetus to the rising tide of immigration, and many ships were built for the purpose of carrying passengers and goods to America.

Among the ships built for this purpose was the brig "Eagle Wing", launched at Belfast, Ireland, about the year 1714 and in constant service between that port and New Castle, Del., and Philadelphia, Pa., for more than thirty-five years. It was a modern fleet sailing vessel that made the trip to America, if all went well, in from seven to ten weeks. On one trip it was more than twelve weeks en route and forty-two of the passengers and crew died and were buried at sea.

On any of the ships of the period, only passage could be purchased, a space between decks would be assigned, and the passengers made that their home until America was reached. They must bring with them bed and bedding, substance and supplies, for nothing could be purchased aboard ship. This accounts for the old "coverlids" now treasured in so many families of Scotch-Irish origin.

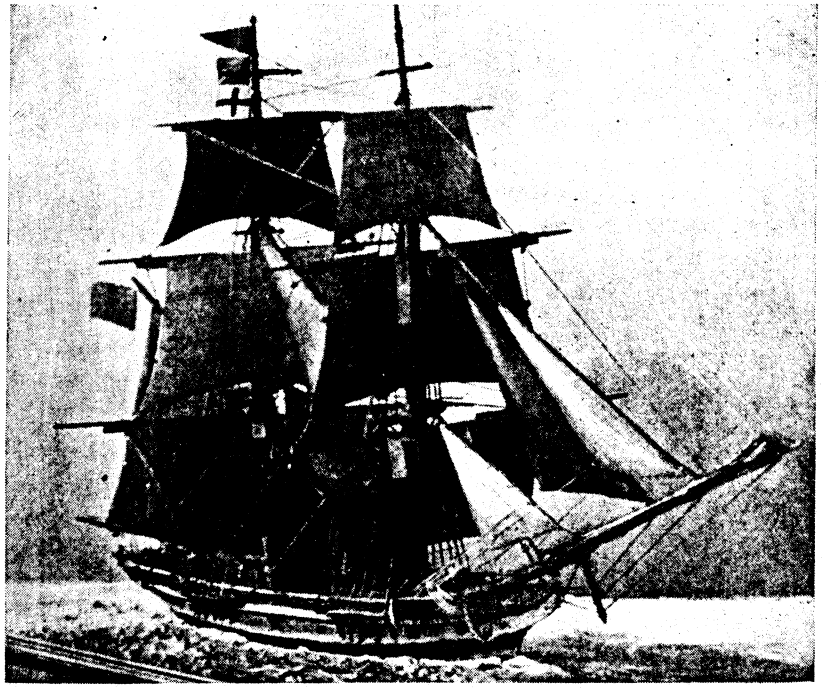
The early immigrant, on arriving in America, had but to shoulder his belongings and march afoot out through "Penn's Woods" or the wilderness until he found a place that suited, and there build his cabin and arrange for the survey and purchase of the desired land. Game and fish were in abundance, many native fruits, nuts and edible plants were found, plow irons had been brought from Europe, and the breaking of the sod, seeding the land, and starting his herds and flocks became the settler's important job.

Soon they began going about in groups; one of their number would contract to colonize a tract of several thousand acres, and would either bring from Ireland and Scotland sufficient settlers for the purpose or would recruit same from dissatisfied ones already here. The "Great Valley" of the Brandywine River, lying between New Castle and Philadelphia, was the first section of Pennsylvania to be settled by the Scotch-Irish, and from here they spread inland with the opening of the wilderness. First, about the year 1730, they crossed the Susquehanna and to Marsh Creek (Gettysburg) and through Maryland up the Piedmont Plateau and Shenandoah Valley as far as Cabarrus Creek, N. C. Some went north along Deep Run into Bucks county and across the Delaware into New Jersey, and on up the west side of the Hudson into Orange and Ulster Counties, N. Y.

Some of the Scotch-Irish, with Braddock and others with Forbes, when the west was wrested from the French, remained in the Ohio country or soon came back. But it was not until the land office in 1769 offered the country west of the Alleghenies to the settlers that they came in any great numbers. Some who first settled in southeastern Pennsylvania and had removed to Virginia and North Carolina about 1755, dissatisfied there, were attracted to this "Ohio country", and in the five years following 1769 many removed from North Carolina, Virginia, and from Cecil County, Md., and Chester and Lancaster Counties, Pa., to the vicinity of Canonsburg, Pa.

Then came the revolutionary war, and after peace in 1783, they began to flock down the Ohio into the vicinity of Flemingsburg, Ky., and A-R churches were organized there, and at Bryant, Cynthiana, Lex-

ington and elsewhere. Some ventured into Ohio, and after the treaty of Greenville (1795) the settlement of southeastern Ohio was quickened. Many of these settlers came from a distance of eight hundred miles, walking mostly.



The Brig Eagle Wing was a ship of the above general type.

THE REFORMED AND ASSOCIATE PRESBYTERIANS. THEIR ORIGIN, THEIR FIRST CONGREGATIONS AND EARLY PREACHERS IN AMERICA

The Reformed Presbyterian Church, elder of the two Covenantor bodies, dates as an organization from 1688, though its origin may properly be said to date from dissension with the Presbyterian authorities after the covenants of 1638-43.

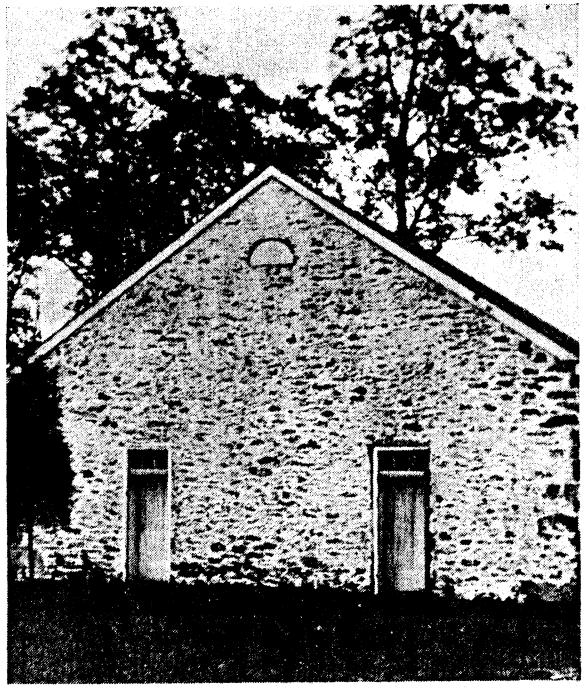
The Associate Presbyterian Church, whose historic beliefs paralleled the Reformed group, was not organized until 1732. In this year a number of congregations and preachers, led by Rev. Ebenezer Erskine, Alexander Moncrieff, Wm. Wilson, James Fisher and others, withdrew, and with other independent bodies, previously withdrawn from the Presbyterian Church, they organized at Gairney Bridge, Scotland, "The Associate Presbyterian Church".

It was not long after the Scotch-Irish began coming to America in considerable numbers that Reformed and Associate Presbyterian societies were organized here, and petitions began to go forth to Scotland for preachers. A society from Londonderry Township, Chester County, Pa., first wrote for a preacher about 1736. By the time the synod was able to send a preacher in answer to their request, most of these people had removed to Lower Chanceford Township in York County, and had there organized a congregation and erected a church building. The Rev. John Cuthbertson was sent to them in 1751. He landed at New Castle, Del., after nearly seven weeks en route, and served several other societies for about three months before he came to Chanceford. He would not serve as their regular pastor but served them as standing supply until his death in 1791., March 10th

In 1752, Rev. Cuthbertson ordained Walter Buchanan as ruling elder of the congregation near Stoney Ridge, Cumberland County, Pa., and there in Buchanan's home was served the first communion in America to the followers of that faith. The next was probably at Paxtang, four miles east of Harrisburg, Pa., and the third probably served in the home of Ruling Elder Alexander Wallace near Guinston in York County.

In the year 1771, Cuthbertson sent to Ireland, Mr. Wm. Brown, of Paxton, to try to persuade Rev. Alexander Dobbins and Rev. Mathew Lind, both then preaching near Aghadowney, Londonderry County, to come to America. These men came in 1773, and on March 10th, 1774, they met with Cuthbertson at Paxtang, and there constituted themselves "The Reformed Presbyterian Church of America".

As early as 1742, petitions for a minister had been sent to the Associate Presbyterian Synod from the vicinity of Liberty Square, Oxford and Pequa in southeastern Pennsylvania. Their call was not responded to until 1753, when the Rev. Alexander Gellatly and Rev. Arnot were sent. Arnot returned to Scotland the following year, after he, Gellatly and two elders had met and organized "The Associate Presbyterian Church of Pennsylvania". Rev. James Proudfit came to replace Arnot in 1754, followed in 1758 by Rev. Mathew Henderson. In 1761 came John Mason and Robert Annon. Gellatly, who had been serving the Scotch Cedar Street Asso. Presby. Church in New York City as constant supply from 1755, died in 1761, and Mason succeeded him in that pastorage, while Annon went to the churches around Gettysburg.



Picture of the Liberty Square Associate Presbyterian Church Building, Erected in 1820.

Chapter Four

BIOGRAPHICAL SKETCHES OF SOME EARLY PREACHERS

Rev. John Cuthbertson was born 1718, died 1791, came to America 1751. He came from his charge in Ireland, being sent by the Synod to Lower Chanceford, York County, Pa., in response to their petition filed in 1740. He was married to Sarah Moore of Philadelphia. He refused to become a regular preacher for any one congregation, but served this original one as supply from his arrival in 1751 till his death in 1791. He owned a farm two miles from Middle Octorara in Lancaster County, Pa., and was buried in the Presbyterian cemetery at that place.

Rev. Alexander Gellatly was born in Scotland in Perthshire in 1720, married in Scotland to ....., had one child, a daughter Anna, who died at the age of sitxeen and is buried alongside her father. After the death of Rev. Gellatly in 1761, his widow returned to Scotland. Gellatly was sent by the synod, charged with the task of organizing the Associate Presbyterian Church of Pennsylvania, and in response to the petition of the congregation of Liberty Square, Lancaster County, Pa., he arrived in 1753, and served that congregation for a few years while carrying on the other work with which he had been charged. In 1755, the Scotch Cedar Street Church in New York City withdrew from the Presbyterians because of a dispute over the Psalmology and asked Gellatly to become their pastor. He served them as regular supply until his death in 1761. The Liberty Square people had begun to go to North Carolina before this time, and Proudfit had come to relieve him of the charges at Pequa, Oxford, etc. Gellatly is buried in the cemetery adjoining the Tennent Memorial Church near Hartville in Bucks County, Pennsylvania.

Rev. James Proudfit was born in Perthshire, Scotland, in 1732, came to America in 1754, was married and had several children, died and was buried near Salem, N. Y., in 1802. He served the Associate Presbyterian congregations in Lancaster County, Pa., from 1754 till 1782, when he went to New Perth, N. Y., and was pastor of that church when he was taken with his last illness in 1799.

Rev. Alexander Dobbins, born Londonderry, Ireland, in 1743, died Gettysbury, Pa., in 1809. He came to America in 1773, was one of the trio who constituted themselves "The Reformed Presbyterian Church of America" in 1774. He was one of the ablest of the early preachers and soon after coming to America he started at Gettysburg the first classical school to be organized west of the Susquehanna River, and conducted same till his death. He also served the two congregations near Gettysburg, one Reformed and the other Associate Presbyterians, and soon

merged the two and erected a building for church purposes at Gettysburg, which was three miles from one and a mile from the other original church. Dobbins married Isabelle .....; both are buried in the Lower Marsh Creek cemetery.

Rev Mathew Lind was born in County Antrim, Ireland, in 1732 Was, with Cuthbertson and Dobbins, one of the organizers of "The Reformed Presbyterian Church of America." He married Jeanet Fulton and had several children. He died in 1800 and is buried in the Moss Springs cemetery, just north of Green Castle, Pa. His most interesting accomplishment was probably the bringing about, or his part in bringing about, the merger of the Reformed and Associate Presbyterians in 1782, and their first General Assembly, with its arrangement for the John Mason School, to act as the church seminary.

Rev. Mathew Henderson, born Fifeshire, Scotland, in 1735, died Canonsburg, Pa., being killed by a falling tree. He married in America, Mary Faris, and had several children. He lived at Oxford, Pa., till he removed to Canonsburg, Pa., in 1782. He was buried near the site of the original log church his congregation erected in 1790, in what is now known as the Oak Springs cemetery of Canonsburg, Pa.

Rev. John Mason, born ....., came to America in 1761 and immediately took the Scotch Cedar Street Associate Presbyterian Church of New York City. Here he served until his death in 1804. He married ....., and his son, Rev. John Mason, Jr., succeeded him to this charge. Here also he established "The School of Higher Learning, conducted by John Mason," and here he is buried.

The school Rev. Mason conducted so successfully here was selected by the first synod of the Associate Reformed Prebyterian Church as its seminary for the training of young men for their pulpit, and many who became noted in the ministry of this church received their training here. Among the early ones, still remembered, may be listed the Rev. Thomas Allison, Rev. David Proudfit, Rev. Wm. Taggart, Rev. Geo. Junkin, Rev. Alexander Calderhead, Rev. Joseph Buchanan, Rev. George Buchanan, Rev. Ebenezer Henderson (son of Rev. Mathew Henderson), and the Rev. Samuel Findley.

Rev. Robert Annon was born in Fifeshire, Scotland, in 1739. He came to America in 1761, was assigned to the charges at Marsh Creek (Seven Stars), and Ahrendsville, in what is now Adams County, Pa. He removed to Neeleytown, New York, about 1770, and in 1782 was called to the Spruce Street, Philadelphia, Church. Here he served until his death in 1819. He is buried in the Associate Prsbyterian cemetery at Middle Octorara, Lancaster County, Pa. He married Margaret Cochran and had several children.

Rev. Thomas Clark was born in Perthshire, Scotland, in 1730 cercea. His first charge was at Ballibay, County Antrim, Ireland. He and his entire congregation of about two hundred persons came together to America and located at New Perth, Salem County, N. Y., in 1764. He removed to Long Cane, S. C., in 1782, and probably died there after 1790.

Rev. Daniel Telfair was born in Scotland about the year 1740, came to America in 1764, and died in Philadelphia, where he was for many years pastor of the Shippen Street Church.

Rev. Wm. Marshall was born in Scotland about the year 1736. He came to America in 1764 and was immediately called to the Deep Run, Bucks Co., Pa., charge. He was here four years when he was called to take the First Church of Philadlphia, Pa. He died in 1802 and is buried there.

Rev. John Smith came from Scotland in 1771. He served as standing supply the Oxford, Liberty Square and Middle Octorara churches for twenty-five years (mostly at Liberty Square). In 1795 he was called to the congregation at Chartiers, Washington County, Pa. (after the death of Henderson). He died about the year 1809.

Rev. John Rogers came with Rev. Smith from Scotland to America in 1771. Rogers was first located in charge of the Big Springs congregation at Newville, Cumberland County, Pa. After ten years' service here he was called in 1782 to the Old Providence congregation in Augusta County, Va.

Rev. John Clarkson was born in Scotland in 1738, studied under Rev. Moncrief in the Glasgow Theological School, was set to Guinston, York County, Pa., in 1772, in response to the petition of that congregation for a minister, Here he served until his death in 1811. Here he is buried.

Rev. John Boyce, first of the faith to preach in the South, came to Coddle Creek, Cabarrus County, N. C., in 1758. Whether he came here with those who came from Liberty Square, Pa., about that time, or if he came from Scotland direct to North Carolina, we have no information.

Revs. Thos. Beatty, Thos. Beveridge and John Renwick, also Geo. Gilmore, Wm. Ronaldson and James Martin all were here before 1770, and in 1773 came David Annon, Wm. Logan and John Murray, most of these located in Georgia and North Carolina.

Elias B. Sanford, in his history of Connecticut, says: "In the days prior to the revolutionary war, while some men of personal strength and birth held commanding positions, there was no class who occupied as unique and powerful vantage ground of influence as the ministry. Bold, able, vigorous men of courage".

Chapter Five

SKETCHES OF THE EARLY ASSOCIATE AND REFORMED PRESBYTERIAN CONGREGATIONS OF CHESTER, LANCASTER, YORK, ADAMS, FRANKLIN AND CUMBERLAND COUNTIES, PA.

Muddy Run (Liberty Square), Lancaster County, Pa. This was the first Associate Presbyterian congregation in America. These people had been holding services from about the year 1736, and in 1742 four acres were patented by David Jones, John Marshall and William Andrews, and a log church building erected and a petition sent to the synod in Scotland for a preacher. But, like their Reformed Presbyterian friends in Lower Chanceford, they had to wait ten years before the synod was able to send a preacher to them.

In 1753 the synod sent Rev. Alexander Gellatly and the Rev. Arnot, with instructions to meet with these folk, and with two elders and themselves to organize the Synod of Pennsylvania. This they did, and the following year Rev. Arnot returned to Scotland. Rev. Gellatly remained and organized and served congregations at Oxford and Octorara. The next year (1754) the synod sent the Rev. James Proudfit to take the place of Arnot, and the congregation at Pequa was organized.

In 1755 the Scotch Cedar Street Presbyterian Church of New York City withdrew from the Presbyterians and asked the Rev. Gellatly to become their pastor, and he served that church as constant supply until he died in 1761. About the year 1755 the people of Muddy Run congregation became attracted to the advantages of Cabarrus County, N. C., and began to remove to that point and to Mechlinsburg, and by the time of Gellatly's death very few of the original petitioners remained at this point; though new arrivals from Ireland and Scotland had taken their places and the church was maintained. The old log church building served until 1820, when a stone structure was built. This in turn was rebuilt in 1853 by the stone building now standing. This congregation became depleted and this building is now used by a congregation of Menonites.

The church sits on top of a hill, and in the cemetery in the rear we found the following headstones that were still legible: John Stevenson, 1807-1896; Elizabeth Stevenson, 1809-1855; John Wallace, died 1855, age 90; Elizabeth Wallace, died 1837, age 71; Wm. Wallace, died 1865, age 77; George Savery, born 1785, died 1849; Peter Creamer, 1836, age 83; Mary Creamer, 1841, age 81; B. Good, no dates; Charles Merideth, 1835, age 50; Wm. Burns, 1808, age 79; Rebecca Burns, 1809, age 91; James Duncan, died 1765; Wm. Duncan, died 1754; John Miller,

1791-1865; Elizabeth Miller, 1792-1878; Hugh Gray, died 1760, age 51; Sarah Runnels, died 1750, age 52; Wm. Lemay, died 1772, age 80; James Pegan, 1796-1875; George Lemay, died 1791, age 32; Ann Hill, died 1822, age 73; John Simpson, 1770-1852; Jean Simpson, 1738-1758.

Oxford, Chester County, Pa. The second church to be served by Rev. Gellatly was organized in 1735, and in 1739 erected a log church building. This congregation was served by Gellatly, Proudfit and Henderson until 1782, when the Rev. Ebenezer Dickey came as their regular pastor, and he served this church until 1822, when it merged with the Presbyterians. Rev. Dickey was elected moderator of the A-R Church of America in 1819. Among the residents of this vicinity in 1740 and who may have been members of this church were the families of Marshalls, Alexanders, Moffits, Wallaces, Houstons, Buchanans, Gillespies, and others. The Rev. Dickey was also the first regular pastor of the Middle Octorara Church.

Middle Octorara, Bart Township, Lancaster County, Pa. A group of Reformed Presbyterians of this vicinity organized a society about the year 1736, and in 1742 petitioned Scotland for a preacher. The Presbyterians had organized a congregation here in 1727, and in 1733 they secured the services of Rev. Alexander Craighead. He was sympathetic with the Reformed Presbyterians and served them in some manner until Rev. Cuthbertson came in 1751, at the same time taking care of his own responsibilities.

In 1754, after Rev. Cuthbertson had come among them and served them as supply, they purchased from the Presbyterians six acres across the road from that church. Here they erected a building, still standing, though remodeled.

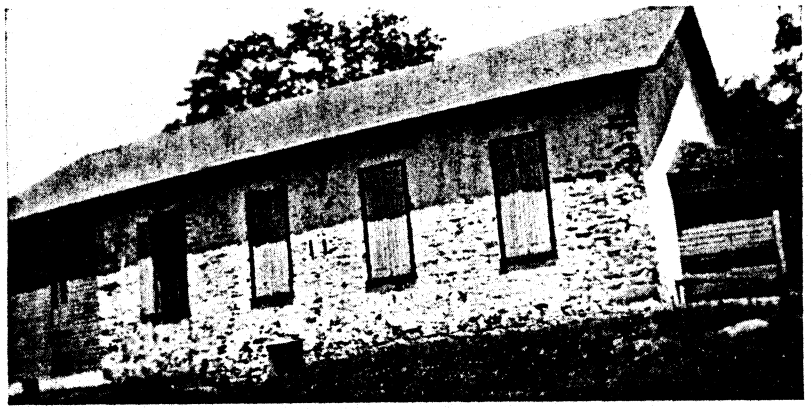
About the time of the organizing of this congregation, there existed a group of Associate Presbyterians about six miles to the southeast, near Octorara, while about the same distance to the northeast was another small group of Associate Presbyterians. To these groups came, in 1753, the Rev. Alexander Gellatly, followed by Rev. Henderson, James Proudfit and John Smith. By 1754 all of these congregations had been organized and were being served by pastors of their faith.

In the merger of 1782, these three groups went together, uniting in the one congregation at Middle Octorara, and about that time they called as their first regular preacher the Rev. Ebenezer Dickey.

This was never a large congregation, their largest memberhip being about seventy-five persons, but their influence was extraordinary in many ways. More than two-thirds of a dozen men raised in this church became preachers, about as many were M. D.'s. In the revolutionary war they

were represented by at least six officers of the American army, and several privates. While nearly a hundred years later they sent that many or more men of this congregation to become officers in the Union Army in the war of the rebellion. Lawyers and schoolmasters of note were adherents of this church, as well as many who served their Master unheralded.

Among the tombstones found in this cemetery we list the following: Rev. Robt. Annon, 1819, age 80; Elizabeth Annon, 1816, age 45; Anna Eliza Noble, daughter of Rev. Annon, 1879, age 79; Samuel Hathorn, 1765, age 52; Agnes Hathorn, 1772, age 59; Ann Hathorn, 1820, age 78; Albert Easton, 1850, age 76; Rev. Wm. Easton, 1879, age 79, pastor of this church 1840-70; John Easton, 1828; John Simpson, 1817, age 67; Samuel McKee, 1850, age 78; Elinor McKee, 1867, age 90; Jane Thompson Kidd, 1873, age 86; John Kidd, 1874, age 93; Nathaniel Bender, 1863, age 72; John Hamilton, 1852, age 57; Mary Hamilton, 1852, age 50; Jane Sterrin, 1794, age 45; Samuel Stewart, 1828, age 75; Elizabeth Stewart, 1875, age 75; John Borland, 1848, age 74; Elizabeth Stevenson, 1790-1867; Ephriam Stevenson, 1788-1869; Isobelle Cummins, 1726-1793; Samuel Wright, 1794-1871; Phoebe Wright, 1848, age 90; James Smith, 1936, age 47; John Coulter, 1807-1884; Mary Miller, 1866, age 86; David Elder, 1854, age 70; Thos. Patterson, 1833, age 67; Hugh Donley, 1866, age 89; James Montgomery, 1864, age 92; Elizabeth Montgomery, 1872, age 89; Samuel Moore, 1795-1886; Ruth Moore, 1797-1885; Cornelious Long, 1795-1878; Margaret Long, 1790-1864. Rev. Cuthbertson is in the cemetery of the Presbyterian Church across the road.



Picture of the Middle Octorara A-R Church as It Stands Today, the Original Building Remodeled.

Lower Chanceford, York County, Pa. The people of this congregation had been holding services from about 1730 (some came here from Londonderry Township, Chester County, about that time). In 1740 they erected a church building of logs and petitioned Scotland for a preacher. The synod was unable to comply until 1751, when they sent to them the Rev. John Cuthbertson. He refused to become identified with any church as regular pastor, but served this congregation as standing supply from the time of his arrival in America until his death in 1791. After the death of Cuthbertson, they were supplied variously, mostly by Rev. James Clarkson until 1801, when they secured the services of Rev. Charles Campbell, and after him the Rev. Josiah Wilson.

This was the first Reformed Presbyterian congregation to be organized in America, and Rev. John Cuthbertson the first preacher of that denomination to come to America. We have very little record of the activities of Rev. Cuthbertson here, though he refers in his dairy to several marriages and baptisms among these people. He was sent by the synod, not only to serve this church but to organize the Reformed Presbyterian Church of America. He not only performed both tasks, but additionally he traveled over much of Pennsylvania and New York in his preaching duties.

We find little record of this early congregation, but in 1771 Wm. Gabby and Daniel Sinclair were elders. Among other members of that date are listed Wm. Wilson, George, John and Wm. Buchanan, Hugh Ross, Wm. Smith, James Anderson, Samuel Dickson, Wm. Fullerton, Samuel Nelson, Wm. Maughlin and Alexander Ewing.

In addition to Rev. Cuthbertson, the Revs. Dobbins, Lind and Annon occasioally supplied this pulpit.

The Rev. T. F. Baird, of Cambridge, Ohio, served this congregation from 1861 until his death in 1865. He is buried in the old cemetery at Cambridge, Ohio.

Guinston, York County, Pa. Originally known as "Muddy Creek". This church was about ten miles southwest of the lower Chanceford Church, and was a going congregation when Cuthbertson came. He organized the congregation in 1753, and at that time ordained ruling elder Mr. Alexander Wallace, and in his home was served their first communion, probably the third in America for Rev. Cuthbertson, who occasionally preached to these people until 1772, when the Rev. James Clarkson came from Scotland to serve this church from that time till his death in 1808. He was followed by Rev. Alexander Gordon and Josiah Wilson.

Some of the members of this congregation in 1773 were Thomas Curry, James Wallace, Guin Allison, Andrew Fulton, Alexander Moor, John McClurg, John McNeary, George Campbell, John McCoy, John Stewart, Patrick McGee, James Cooper, ..., Robinson, etc.

Their first church building was erected in 1750; it was of logs, erected by Patrick McGee and James Cooper. Title was not taken until 1767.

Among the citizens of what is now Lower Chanceford Township, York County, Pa., in 1759 were (according to Prowell's History, York County): Hugh Ross, John McCall, John Campbell, Wm., George and John Buchanan, James Anderson, Wm. Douglas, Wm. Thompson, and the families of Daniel McKinley (ancestor of President McKinley), Consons, McMachen, Gray, Morga, McComb, John Finley, John Mitchell, Elias Alexander, Mathews, Evans, Hughes, Leeper and Nelson. Before 1770 came Bradshaws, Blains, Andrews, Adams, Barnet, Cowan, Duncans, Elders, Fullerton, Forsythe, Hamilton, Gabby, Kilgore, McMillen, McAllister, Martins, McClurg, Steels, Nelsons, etc.

Gettysburg, Adams County, Associate Reformed Presbyterian Church. There was a body of Associate Presbyterians holding services along Rock Creek, just to the north of Gettysburg, Pa., as early as 1750, and also a body of Reformed Presbyterians just west of Gettysburg, along Marsh Creek, and when John Cuthbertson came to this vicinity, about the year 1757, these churches were officially organized and, together with the churches at Seven Stars and Ahrendsville, were served variously as supply, etc., by Rev. Cuthbertson, Rev. Robt. Annon and others, including John Murray.

When, in 1773, the Rev. Dobbins and the Rev. Lind came to join Cuthbertson, and the Reformed Presbyterian Church of America was organized by these three, the Rev. Alexander Dobbins was assigned to the work around Gettysburg. Whether or not the educational work was planned at that time we have no information, but that the Rev. Dobbins was a very capable administrator seems undeniable, and when he came to assume the charges at and near Gettysburg, he apparently had a very clear idea of what he intended doing. To him had been assigned or he had assumed the task of providing some sort of a framework for the educational branch of the church, and so well did he perform his task that few now living in America but have had their lives benefitted by his efforts and that of his students.

Dobbins merged the Rock Creek and the Marsh Creek congregations and brought them to a new church building in Gettysburg. He established his school, the first school of higher learning west of the

Susquehanna River, and conducted both in a manner that they prospered.

Rev. Alexander Dobbins was born in Londonderry, Ireland, in 1742. He was educated at Glasgow, Scotland, ordained by the Reformed Presbyterian Church of Scotland, and came to America in 1773. He was an exemplary man of superior mind and ability. He opened his classical school in his residence (which is still standing) at Gettysburg.

Among the children of this pioneer alma mater are remembered: Rev. H. R. Wilson and John Borland, of Dickinson College; Rev. M. Hays, Dr. McCanaughy, president Washington College; Rev. Dr. Proudfit, professor Union College; Judge Reed, professor Dickinson College; Judge Blythe, Dr. J. H. Miller, M. D., Judge Samuel Findley, and many others.

From a history of Cumberland and Adams Counties, Pa., published in 1886 by Warner-Beers & Co., of Chicago, Ill., we take the following record of marriages performed by Rev. Dobbins from March, 1774, to the end of 1782.

1774

Bal't. Kirkpatrick and Agnis Patterson, John Wade and Jennet Brownlie, James Finney and Martha Crumely, Ephraim Wallace and Jennet McCullough, John McBride and Elizabeth Gilmore, Samuel Wilson and Elizabeth Morrow, James Wilson and Isobelle Mitchell, Ebenezer Mitchell and Jane Richey, James McCormick and Mary Ridie.

1775

Alexander Blackburn and Sarah McNaughton, Wm. Fulton and Mary Ker, Joseph Anderson and Agnis McMurray, Joseph Clark and Margaret Finley, John Drennan and Mary Robertson, Robert Walker and Mary Marshall, Alexander Ewing and Mary Jane Anderson.

1776

Hugh Bond and Ann Anderson, John Celler and Susuanna Cruncleton, Samuel Scot and Elizabeth Wilson, Joshua Morlin and Agnis McCullough, John Mitchell and Jane Wilson, Wm. Robinson and Margery McNought, John Cochran and Sarah Mitchel, James Clark and Jane Cochran, Alexander McGibbon and Sarah Peden, John Renkin and Mary Mauray, James Dinsmore and Rebecca Walker, Wm. Marshall and Sarah Marshall, John Johnson nd Elizabeth Cithcart.

1777

Robert Jamison and Jene Wilson, Samuel Moore and Anna McFerran, Hugh Bockley and Sarah McCullough, John Ewing and Elizabeth Gray, James McFerran and Susuanna McFerran.

1778.

Dave Dunwoody and Susuanna Patterson, Thos. Porter and Mary Gibson, Wm. McClelland and ..... Anderson, James Blakeley and Agnis McDowell, James Stewart and Mary Walker, Wm. Moore and Jene McFerran, Mathew Richey and Rachael Wallace, Alex. McFerran and Mary Braunlee, Alexander Stewart and Mary Shannon, Hugh Murray and Jennet Thompson, Wm. Gailbraith and Sarah Ker.

1779

John Forest and Agnis Hurt, Christopher McMichael and Martha Finley, Wm. Stewart and Elizabeth Leeper, Joseph Junkin and Eleanor Cochran, Isaac Walker and Mary Stewart, John Murphy and Ann Guthory, Archibald Finley and Mary Poe, John Renfrew and Sarah Ray, David Erwine and Susuanna Wilson.

1780

Moses Blackburn and Sarah Wright, John McCaul and Jane Stewart, Joseph Ker and Sarah Reynolds, Samuel Findley and Mary Graham, Feb. 22, Wm. Reynolds and Sarah Wilson, James Nicol and Isobelle Richey, Wm. Thompson and John Mitchell, James Kilpatrick and Jene Finley, Robert Love and Jane Gibson, Alex. McCutcheon and Sarah Crunleton, Chas. Hart and Janet Dale, James Burns and Jene Gebby.

1781

Robert Campbell and Martha Paxton, Thos. Patterson and Elizabeth Brown, James Dickson and Margaret Robinson, Wm. Finney and Anna Morton, James McClelland and Agnis Sinclair.

1782

James Kirkland and Anna Colter, Robt. Crukleton and Anna Moorhead, David Danton and ...., Samuel Cross and ....., ..., John McErvin and Sarah Dunwoody. The list continues on for twenty years and embraces 216 such marriages.

There was a cemetery near the church erected in Gettysburg, but the bodies were some years ago removed to the Evergreen cemetery, just north of the city. There is no way of telling who among those buried here were of the A-R faith. Among those in the Evergreen cemetery, we list the following: Walter Buchanan, died 1780. Here in this same lot is Mary Roney Buchanan, his wife, also his brothers James, John and Robert; also Andrew Buchanan, who may be his son or a younger brother. There is also Jean Buchanan (John's wife), and Elizabeth Buchanan Smith. Near here lie Hance Hamilton and Robert and Wm. McPherson. All of these were prominent persons of that day.

From legible headstones in the Lower Marsh Creek cemetery, some three miles to the southwest, we list the following: Rev. Alexander Dob-

bins, d. 1809, age 66; Isobell Dobbins, 1800, age 49; Mary Dobbins, 1821, age 61; Joseph Dobbins, 1802; Mary Dobbins, 1820, age 30; Clayton Chamberlin, 1760-1819; Rob't McJimsey, 1799, age 69; John Morrow, 1811, age 68; Jenney Morrow, 1758, age 47; Ann Murphy, 1815, age 63; Samuel Knox, M. D., 1821, age 60; Samuel Knox, 1808, age 82; John Crafcrd, 1771, age 59; John Leard, 1776, age 66; John Ker, 1749, age 49; Isobelle, wife of John Kerr; Geo. Kerr, 1815, age 74; Mary Kerr, 1815, age 72; Robert Slemons, 1823; Rachael Slemons, 1801; Samuel Moor; Margaret Moor, 1786, age 47; Mary Brown, 1800, age 86; John McElnay, 1822, age 89; Wm. McKisson, 1747, age 60; James McClean, 1813, age 41; Wm. McClean, 1807, age 74; Jane McClean; Joseph McClean, 1776, age 24; James Marshall, 1805, age 76; John Marshall, 1856, age 69; Mary McClean, 1869, age 79; Thos. Shaun, 1773, age 22; Thos. Reed, 1840, age 66; Sarah Reed, 1849; Rev. David Sfouts, 1849, age 80; Mary Sfouts, 1821, age 55; David Sheets, 1846, age 58; Wm. White, 1858, age 76; Isobelle White, 1849, age 72; Thos. White, 1838, age 92; Elizabeth White, 1813, age 59; Mary Paxton, 1843, age 84; Capt. James Scott, 1806, age 46; Dr. Wm. Patterson, 1806, age 26; Andrew Hart, 1775, age 55; Wm. McGaughy, 1832, age 72; Samuel Witherow, 1832, age 64; Rachael Witherow, 1825, age 53; Isaac Robinson, 1796, age 60; Samuel Paiden, 1808, age 84; James Wilson, 1776, age 72; David Agnew, 1797, age 56; Ephram Agnew, 1770, age 80; James Agnew, 1776, age 72; James Agnew, 1770, age 59; Samuel McCulluch, 1752; James Watson, 1768-1870; Mary Watson; Elizabeth McCulluch, 1749; Margaret McCulluch, 1752; Rev. Joseph Paxton, 1760-1845; Jane Paxton, 1862, age 91; Wm. McMillen, 1838, age 56; Ann McMillen, 1827, age 60; Robert Rhea, 1825, age 64; Elizabeth Rhea, 1849, age 74; James Maginley, 1769, age 68; Margaret Maginley, 1770, age 70; James Maginley, 1828, age 67; Elizabeth Maginley, 1841, age 77; Martin Hill, 1852, age 76; Mary Hill, 1861, age 84; Robert Hill, 1844; Mary Hill, 1852, age 74; Lewis Chamberlin, 1825, age 64; Ann Chamberlin, 1813, age 45; John Harper, 1830, age 72; Jane Harper, 1819, age 78; John Reid, 1831, age 86; Col. James Reid, 1838, age 64; Wm. Waugh, 1823, age 84; John Waugh, 1874, age 83; Elizabeth Waugh, 1823, age 70; Col. Mathew Dill, 1812, age 85; Amanda Dill, 1816, age 75; David Waugh, 1816, age 82; Jane Waugh, 1816, age 78; James McCleary; Margaret McCleary, 1833, age 65; Martha Leeper, wife of James Leeper, 1862; James Blythe, 1857, age 87; Rebecca Blythe, 1845, age 68; Samuel Louden 1861, age 85; Wm. Louden, 1851, age 69; Michael Finley, 1785, age 67; James Douglass, 1818, age 57; Andrew Hart, 1792, age 85; Mary Hart, 1785, age 38; Robert Cunningham, 1825, age 82; Martha Cunningham, 1833, age 88; David Blythe, 1740-1831; Jane Stewart, 1807, age 67.

In Black's Upper Marsh Creek cemetery, nearby, are Thos. Armstrong, 1759, age 75; Mary Armstrong, 1759, age 74; Isaac Armstrong, 1830, age 78; Mary Orr, 1754, age 31; David Moore, 1803, age 71; Hugh Martin; John McCreary, 1770; John Bigham, 1739; Ann Bigham, 1838; James Innis, 1769, age 62; Robert Innis, 1758, age 40; Robert McMordie, 1796, age 72; Alexander Latta, 1772; James Sweeney, 1832, age 62; Elizabeth Sweeney; Thos. Boyd, 1760, age 85; Rebecca Boyd; John Hosack, 1789, age 56; Adam Black, 1816, age 66; Sarah Black, 1842, age 83; Robert Black, 1760, age 44; John Morrison, 1749, age 71; Catherin Morrison, 1752.

Green Castle, Franklin County, Pa. A number of Scotch-Irish, mostly from the vicinity of Green Castle, Ireland, from Donegal, Londonderry and Antrim Counties, had established themselves here and named their town for their old home. They were a devout people, and about the year 1738 organized a congregation and were for a time served by the Rev. James Long (Long served several small congregations in this vicinity as supply, and in the absence of any definite information, we believe he was one of the early Presbyterian preachers who labored on the frontier of those days). They had a church building near Moss Springs, a couple of miles north of the town of Green Castle.

When the Rev. Mathew Lind came to America, he was first located at Paxtang (now part of Harrisburg), but this congregation was dwindling and Lind came to Green Castle, where he probably found many friends and perhaps some relatives, as he was born but a few miles from Green Castle, Ireland. When he came here he found two congregations with church buildings and holding some regular services. One was at Moss Springs, as noted above, and the other about two miles south and a bit east of Moss Springs, one known as "The White Church," the other as "The Red Church." We know not the reason for the names unless it might refer to the color of the buildings. Rev. Lind served both congregations and soon merged them, and in 1782, when the first synod was held, it was held here in a new building, just erected on land purchased in that year, the indenture being made by James McLanahan and John Allison, the trustees being John Gebby, George Clark, Andrew and John Coughran and James Crook. Here in this new building was brought into being the merger of those Reformed and Associate Presbyterian churches as did form the original A-R Presbyterian Church of America. Here also was held the first synod of that organization. Surrounding this church building was a cemetery, but the bodies were all, save eight, removed several years ago to Moss Springs, and today nothing remains to mark the scene of this once rugged A-R church, save eight gravestones, hardly legible, and the lot, long unused, presents an appearance of brambles.

The Rev. John Mason, of the Scotch Cedar Street Church, New York City, and also proprietor of Mason's School of Higher Learning, was present and active in bringing about the merger. The synod adopted his school as the seminary for the A-R church, and many preachers who became noted in this church were schooled in this seminary conducted by Mason.

The merger here effected was a strong one, though some churches refused to enter the merger, and some who did enter later withdrew.

Rev. Lind, while serving these congregations, also helped organize and served as supply, congregations at Fayettesville, Chambersburg, the Cove and elsewhere.

Among the members of the Green Springs congregation in 1782 were: Andrew Reed, Dave Fullerton, Joseph Gebby, Wm. Gebby, Joseph Smith, Elias Davidson, Andrew Robinson, James McLain, Robert Crunkelton, Robert Robinson, John W. Davidson, John Watson, Mr. Keller, Mr. Boggs, Thomas McCullough, John Coughran and John Crooks.

Many members of this congregation were buried at Moss Springs cemetery. Among them were Rev. Mathew Lind, *Capt. Thos. Brown, Dr. Geo. Brown, *Thos. Clugston, Robert Clugston, *John Clugston, *Joseph Cook, Sarah Courtney, Geo. Hollinger, *John McCleary, Robert Marshall, Wm. McDowell, Chas. Nill, *Henry Pawling, John Peterman, *James Poe, Wm. Poe, *James Patten, *William Reynlods, *Richard Wright, *Nathan McDowell.

* Indicates D. A. R. revolutionary war marker.

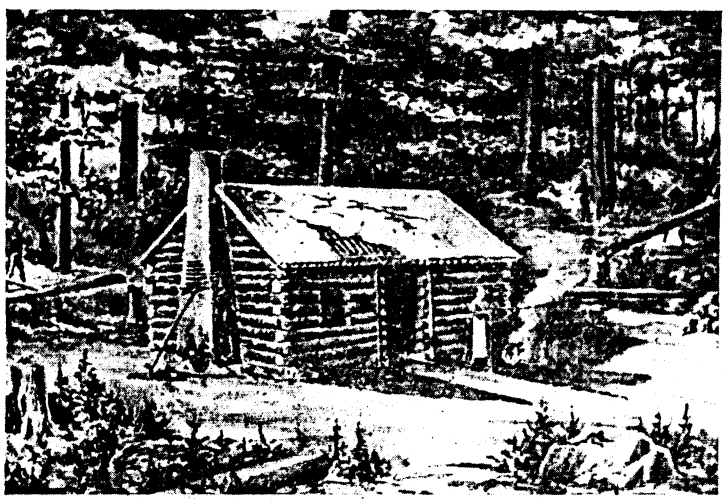
BIG SPRINGS ASSOCIATE PRESBYTERIAN CHURCH AT NEWVILLE, CUMBERLAND COUNTY, PA., NOW UNITED PRESBYTERIAN CHURCH

About the year 1737 a number of Scotch-Irish who had come into this section organized a Presbyterian congregation, and shortly were served by the Rev. Thos. Craighead, followed by Rev. Geo. Duffield, who was chaplain of the Continental Congress during the revolutionary war. Among these early families were the McFarlands, Sharps, Buchanans, Reeds, Beattys, Nesbits, etc. Before the year 1750 a group of Reformed Presbyterians had organized a congregation and were holding services to the north of New Kingston at Junkins "Tent". This congregation was among the early ones Rev. John Cuthbertson served.

About the year 1755, a number of families came here from the vicinity of Neshaming Creek in Bucks County. Among these were Stevensons, Finleys, Duncans, etc. In 1763, from the same vicinity came Wm., Sam'l and Andrew Long, young men whose parents may have brought them there. At about the same time there came direct from

Ireland several families, among them Findleys, Irwins, Drennans and Gordons. Several families from Paxton came into this section about that time. Just who of all these were of the Associate Presbyterian faiths, we have no information, but in 1764 the Rev. Mathew Henderson from Oxford came here and aided in the organization of the "Associate Presbyterian Church of Big Springs", and served them as supply until they were able to secure the services of the Rev. John Rodgers in 1771. He was succeeded ten years later by Rev. John Jamison, who left them to accept a call to Brush Creek in Westmorland County, in 1792. Rev. James McConnell took his place.

This part of Cumberland County was wild at the time of the organization of this church, and that year at Shippensburg, a few miles away, Indians raided the town and killed several and burned the homes of John Stewart, Adams Simms, James McCamman, Wm. Baird, John Boyd, James Kelley and Stephen Caldwell. We have no record of later Indian depredations in that vicinity and none that effected this congregation.



Pioneer Home, Cambridge, Ohio, 1806

CHAPTER SIX

CHARTIERS ASSOCIATE PRESBYTERIAN CHURCH (U. P.) AND OTHER EARLY CHURCHES, CONGREGATIONS AND PREACHERS LOCATED WEST OF THE ALLEGHENIES

From the time Braddock's army cut their road over the mountains from Wills Creek, Md., to the Monongahela River in 1755, there was an infiltration of venturesome settlers, and by 1764 the number of such attracted the attention of the Donegal Presbytery, and the Rev. James Finley of Elk River was sent on a journey of missionary exploration into the vicinity of Fort Burd (Brownsville). Though we find no record of any public services conducted by him there at that time, still he was the first of the Presbyterian preachers to come west of the mountains, save for the army chaplain, who came with Gen. Forbes. Rev. Finley came several times after that before locating at Redstone in 1785.

The treaty with the Indians was signed in 1768, and the following spring the land office opened western Pennsylvania to settlers. About the year 1770, a large number of Scotch-Irish Presbyterians from York, Chester and Lancaster Counties, Pa., and from Winchester County, Va., and Mechlinsburg, N. C., came to the vicinity of Canonsburg, Pa. In 1774, Col. Thos. Allison, Wm. Norris and about twenty families from the vicinity of Elk River in Chester County, Pa., and Cecil County, Md., came to the same section. They erected Forts Froman and Norris, and with the settlers who had preceded them, arranged meetings for worship as early as 1775. The next year two such separate and regular meetings were being held. One of these groups was served in 1775 by Rev. John McMillen, who came to them as regular pastor of the "Hill Church" in 1778, the first preacher of the Presbyterian church to settle permanently west of the Alleghenies.

The other group was of the Associate Presbyterian faith, and to them came first in 1779 (perhaps earlier), then permanently, in 1781, the Rev. Mathew Henderson, who was not unknown to these settlers, having had many of them in his congregations at Oxford, Pencader, etc., from 1758. This congregation first held services, weather permitting, in the open, near the top of the hill in what is now known as Oak Springs cemetery in Canonsburg. After posting sentries to guard against Indians or other dangers, and stacking their rifles against convenient trees, they found seats on the ground above the preacher's position. It was not until 1790 that they erected a building of logs as a church house. It was erected on the spot where the preacher usually stood when he preached to them. When Rev. Henderson was killed by a falling tree, they laid him to rest very close to the north side of the church building.

In addition to looking after his people of the Associate Presbyterian faith in this vicinity, Rev. Henderson found time for much work of a civic nature, and ably assisted his friend, Rev. John McMillen, in the school work that marked the life of McMillen. Henderson was one of the first directors of the academy that was the beginning of the present W. & J. College.

There were other Associate Presbyterians in this vicinity when Henderson arrived here, notably the congregation at Buffalo, others were at Mingo Creek (now Peter's Creek) and at Dunlap Creek. Henderson was instrumental in the organization of these several congregations and served them all as supply for a time. Soon there came to these congregations and to organize others near here, the Rev. John Smith, Robert Laing, Thomas Allison, David Proudfit, John Riddle, Wm. Wilson, John Jameson ann others, and churches were organized at Sunnyside, Allegheny County; Circleville, Westmoreland County; Laurel Hill, Fayette County, and elsewhere.

Rev. Mathew Henderson was a large, erect man, with piercing black eyes. His wife was Mary Faris, whom he met and married after coming to Amenica in 1758. His first charge was at Oxford, Chester County, Pa., and at Pencader, New Castle, Del. He also organized the Big Springs, Cumberland County, Pa., congregation in 1764. He was active in the work of the synod and at the time of the merger in 1782, he consented, but withdrew a few years later, and as a consequence, many churches of western Pennsylvania were practically never members of the A-R Presbyterian Church, but remained Associate Presbyterian until the merger of 1858 into the United Presbyterian Church.

When Rev. Henderson came first to Chartiers in 1779, this vicinity was subject to frequent attacks by Indians and was protected by a ring of forts and blockhouses. There was the strong Fort Pitt on the north, Fort Henry on the southwest, and Fort Burd on the east, while within was a circle of lesser forts, such as Fort Rice and Fort Wells, along Buffalo and Cross Creeks, with Roneys, Campbells, Lindleys and other forts or blockhouses still closer, while at Chartiers itself and very comforting to the settlers was Fromans and Norris Forts or blockhouses, where the settlers could gather for mutual protection. There is no record of any attacks by Indians of congregations holding divine services. Vol. Two, Frontier Forts of Pennsylvania, page 417, says: "For several years settlers were embarrassed by Indians, and at the close of the revolutionary war, there were few families who had not lost some of their number by Indians!"

Companies of rangers were organized by Aneas Mackay, Moses Carson and others to protect these pioneers, and members of Rev. Henderson's congregations were also members of these companies of rangers. Others were members of the expedition of Gen. George Rogers Clark. Still others served under Col. Williamson and Capt. Samuel Brady in the revolutionary war and with the ill-fated Crawford expedition. Relatives of Daniel Boone and of Gen. Daniel Morgan were also here, and war parties of hostile Indians attacking the settlements were sometimes accompanied by the renegade Girty Brothers.

We have no information as to what part, if any, members of Henderson's congregations took in the famous "Whiskey rebellion", but in those trying times in 1793-4, when several thousand soldiers were sent here to suppress threatened lawlessness. Rev. Henderson was among other responsible men of the community who went about calling all men to obey the laws.

After the revolutionary war, many of the settlers of this section removed to Fleming County, Ky., and to eastern Ohio.

From markers still legible in the old Chartiers cemetery, we take the following names: Rev. Mathew Henderson, 1735-95, in the 37th year of his ministry; Mary Henderson, 1751-1822; Martha McComb, 1882, age 74; John White, 1846, age 59; Robert Ralston, 1796-1876; Margaret Ralston, 1887, age 84; Julius Ralston, 1766-1834; Joseph Boon, 1798-1856; David Carson, 1799-1824; Jane Carson, 1800-1892; James Gillespie, 1772-1861; Wm. Craighead, 1771-1853; Jane Boggs, 1774-1859; John Reed, 1744-1817; Ann Reed, 1747-1823; David Reed, 1747-1824; Margaret Reed, 1758-1840; Mathew Achison, died 1814; *John Tannehill, 1746-1822; Catherin Tannehill, 1760-1822; John McKernan, 1773-1810; Mary McKernan, 1757-1830; Mary Hay, 1784-1865; David Hay, 1786-1873; James Donaldson, 1757-1842; Mary Donaldson, 1787-1817; Wm. Donaldson, 1784-1831; Jane Donaldson, 1771-1842; James Donaldson; Abner and Ann Fink, no dates; James Howe, 1780-1863; Margaret Howe, 1796-1872; *Samuel Pollock, died 1812, a private in Capt. Murray's Company in revolutionary war; Jane Pollock, his wife, no dates; Charles Moor, 1779-1836; Mary Moor, 1787-1827; Sarah Rankin, 1733-1818; Catherin Rankin, 1745-1810; Mathew Miller, 1755-1840; Alexander Murdock, 1771-1837; Mathew Murdock, 1760-1817; James McKirnan, 1748-1823; Nancy McKirnan, age 66; John M. Spear, 1817; Elizabeth Linn, 1764-1836; James Linn, 1767-1838; *Col. Moses Linn, 1764-1817; Samuel Martin, 1864, age 75; Jane Martin, 1835, age 41; Ann Watson, 1821, age 56; Mathew Johnston, 1806, age 75; Wm. Johnston, 1866, age 82; Samuel White, 1755-1837; Mary White, 1841, age 76; Isaac White, 1793-1871; Andrew Russell, 1861, age 84; Ann Russell, 1861, age 87; Agness Gray, 1807, age 29; John McCall, 1810, age 84; Wm. McCall, 1810, age 96; Jane McCall, 1822, age 84; Samuel Murdock, 1845, age 78;

John Murdock, died 1827; Helen Murdock, 1800, age 23; Robert Henderson, 1845, age 74; Elizabeth Henderson, 1866, age 88; Col. Mathew Linn, 1870, age 74; James Okey; Mary Buchanan, wife of John Buchanan, 1843, age 73; Daniel Houston, 1862, age 80; Elizabeth Houston, 1857, age 65; John Anderson, 1841, age 53; Hannah Anderson, 1848, age 56; Rev. James Martin, 1795, 1846; Jane Watson, 1813, age 87; Agness Orr, 1841; Mary Orr, 1856, age 78; Andrew Munro, 1841, age 84; Rev. Wm. Barnett, 1837; Catherin Barnett; John McNary; Jane Hill McNary; Samuel Thompson; James Hardy; May Hardy; James Martin; Thos. McNary; Adam Harrison; Catherin Harrison; Abraham and Elizabeth Anderson; David Campbell; J. J. Taggart; George Murray; ..... Templeton; Alexander Reed; Thos. and Sam'l Fergus and others. * Rev. war marker.

Buffalo Associate Presbyterian Church, several miles to the southwest of Chartiers, was a going one when Henderson appeared here. They voted for their pastor and selected Henderson, who served this congregation as well as Chartiers until his death. Among early members of this congregation may be listed: John McMillan, James Newell, Alexander Sawhill, Pattersons, Hastings, Linns, Whites, etc. Conditions encountered by these people were similar to those of Chartiers, and other pioneer churches of this vicinity.

Congregations at West Alexander, Three Ridges and Short Creek (the last in Virginia) were organized about 1775 originally as Presbyterians. They withdrew in 1795 because of the then prevalent controversy over the Psalmology. (Rev. John McMillen, in his diary, reports preaching at Short Creek the fifth Sabbath in January, 1779, and at Three Ridges in 1787). When these congregations asked the Associate Reformed Presbyterian Synod for a preacher, the Rev. Alexander McCoy was placed in charge of all three. McCoy was born in Ireland, studied for the ministry there, but had not finished his studies when he came to America, and for several years was unable to do so. In 1792 he entered Dickinson College and was licensed to preach in 1795, May 4th, and was immediately sent here. When the Associate Reformed Presbyterian Synod adopted its constitution, etc., in 1799, McCoy was dissatisfied, and with Rev. Robt. Warwick, withdrew and organized "The Reformed Dissenting Presbyterian Church." Among the early members of the above churches may be listed: Boyds, Maxwell, Miller, Buchanan, Stewart, Finley, Reed, McClure, Shepard, Mitchell, McConnell, Feay, Kelly, Roney and other families.

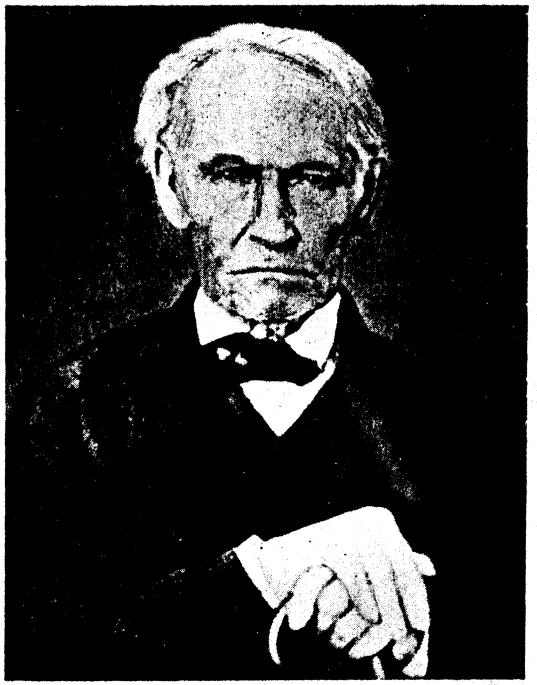
Neither of the above churches had a building prior to about 1800. In 1815 Rev. Findley erected at Short Creek a "Tent". I find no record of any building ever being erected here.

Rev. Thos. Campbell came to this vicinity from Ireland in 1807 and was appointed pastor of the Associate Presbyterian Church at Mt.

Hope, Washington County, Pa. In 1810 he left the Associate Presbytery's, and with his son, Alexander Campbell, organized the now large body of Christians known as "Disciples of Christ". Rev. Thos. Campbell, born in Ireland, 1763, died Bethany, W. Va., in 1854.

Rev. Samuel Findley was born in Butler County, Pa., in 1786. His father, Judge Samuel Findley, was a student of Rev. Dobbin's school at Gettysburg. He married Mary Graham in 1780, Rev. Dobbins performing the ceremony. The son, Samuel, born 1786, was a graduate of the school conducted by Rev. John Mason in New York City. He was licensed to preach Sept. 20th, 1813. He and Rev. Wm. Taggart graduated the same day, and having little money, they walked the five hundred miles from New York to Butler County, Pa. In June, 1814, Rev. Findley was placed in charge of the three congregations of West Middletown and Chartiers Cross Roads in Pennsylvania, and Short Creek, in Ohio County, Va. During his services here he organized "Union Academy" at West Alexander. Ill-health caused his withdrawal in 1822, and the Rev. Wm. Wallace succeeded him in all these efforts.

In 1824 he was installed pastor of the three congregations at Fairview, Washington and Miller's Forks (Antrim), all in Guernsey County, Ohio. In 1831 he removed to Antrim and devoted all his time to that congregation and to the publication of a periodical called "The Religious Examiner" and to the organization of an academy, which was incorporated in 1839 as "Madison College." The college was discontinued in 1862. Rev. Findley died 1871 and was buried at Antrim.



Portrait of Rev. Samuel Findley about 1870

The treaty of Greenville, Ohio, was signed in 1795 and the settlement of the Ohio territory expedited. The Covenantor found the section around New Concord, Cadiz and CrabApple, in Muskingum, Harrison and Belmont Counties (Ohio) interesting and as early as 1806 had organized congregations at all three points. The New Concord congregation was first called "Crooked Creek". During that year (1806) David Findley came with his family from Cumberland County, Pa. At or about the same time, from western Pennsylvania, came the families of Mr. Rambo, Andrew Lorimer, James Cummings, John Duff, David Forsythe, John Reasoner, Solomon Adams, David Hammond, John Connor, John Shaw, Benj. Reasoner, Enoch Rush, Wm. Hunter, Sam'l Wilson, Wm. Spears and Abraham Pollock. These families organized the Asso. Ref. Presbyterian Church of Crooked Creek very soon after they arrived.

The above congregation held services for awhile around in the homes of its members or in an open grove in good weather. By the year 1812 the congregation had grown so large that home services were inconvenient, and in that year David Findley erected a large new barn and set aside a part of same for church purposes, seats were installed and a pulpit built. They secured the Rev. Alexander Calderhead (who had served them several times since their organization) to conduct their first services in Findley's barn, and on this occasion they arranged to secure as regular supply Rev. Abraham Craig (he served another congregation). In 1824 they secured as regular pastor the Rev. David Proudfit.

This same year, 1824, Rev. Daniel McClane was installed as the pastor of the three congregations, recently organized at Bloomfield, Cambridge and Londonderry in Muskingum and Guernsey Counties.

We will not attempt to go into the history of other early A-R churches. The above were included to illustrate the gradual westward progress of the pioneer church. The congregations in Fleming County, Ky., organized between 1785 and 1795 might well have been considered, as they also originated from the settlers whose fortunes we have tried to follow.

A list of A-R Church congregations, date of organization and first regular pastor, existing prior to the end of the revolutionary war, as listed in Glasgow's Manhal:

Antrim, Hillsboro, County, N. H.—Rev. Wm. Morrison, 1782.
Big Springs, Newville, Cumberland County, Pa.—John Rogers, 1764.
Big Creek, Rosier, Burke County, Ga.—Thos. Beattie, 1770.
Buck Head, Rosier, Burke County, Ga., 1774—Thos. Beattie.
Buffalo, Washington County, Pa., 1775—Robert Laing.
Cambridge First, Cambridge, N. Y., 1769—Thos. Beverage.
Canon Creek, Newberry, S. C., 1770—John Renwick.
Chartiers, Canonsburg, Pa., 1775—Mathew Henderson.
Cedar Springs, Bradley, Ga., 1782—Thos. Clark.
Chambersburg, Franklin County, Pa., 1782—James Walker.
Charleston, S. C., 1774—Andrew Patton.
Coddle, Cabarrus County, N. C., 1758—John Boyce, the oldest in the south, about the year of its organization some folk from Liberty Square, Lancaster County, Pa., removed to this vicinity.
Colerain, Franklin County, Mass., 1782—Samuel Taggart.
Conewago, Adams County, Pa., 1761—Robert Annon.
Cove, Fayette County, Pa., 1783—John Young.
Deep Run, Bucks County, Pa., 1764—Wm. Marshall.
Ebenezer, York County, S. C., 1782—James Rogers.
Fermaugh, Juniata County, Pa., 1776—Wm. Logan.
Forks of Yough, Allegheny County, Pa., 1780.
Fourth Creek, N. C., 1774—James Martin.
Generosity, Anderson County, S. C.—Robert Irwin.
Gettysburg, organized as Rock Creek prior to 1750.
Gilead, Mechlinsburg County, N. C., 1782—John Boyce.
Green Castle, Franklin County, Pa., organized prior to 1774—Mathew Lind.
Guinston, York County, Pa., 1754—John Clarkson.
Kings Creek, S. C., 1770—John Renwick.
Joppa, Jefferson County, Ga., 1771—Wm. Rolandson.
Little Brittain, Orange County, N. Y., 1764—Robert Annon.
Long Cane, S. C., 1771—Wm. Rolandson.
Londonderry, N. H., 1782—Wm. Morrison.
Lower Chanceford, York County, Pa., 1740—Chas. Campbell.
Marsh Creek, Adams County, Pa., 1761—Robert Annon.
Middle Octorara, Lancaster County, Pa., 1754—Ebenezer Dickey.
Monmouth, Va., 1782—John Young (Rockbridge County).
Muddy Run (Liberty Sq.), Lancaster County, Pa., 1742 — Alexander Gellatly.

Neeleytown, N. Y., 1768—Robert Annon.
New Perth, Washington County, N. Y., 1764—Thos. Clark.
New York-Scotch, Cedar St., 1755—John Mason.
New York-First, Grand St., 1783—John Cree.
Octorara, Lancaster County, Pa., 1754—John Smith.
Oxford, Chester County, Pa., 1754—Mathew Henderson.
Old Providence, Augusta County, Va., 1782—John Rogers.
Pencader, New Castle, Del., 1754—Mathew Henderson.
Pequa, Lancaster County, Pa., 1754—James Proudfit.
Peters Creek, Washington County, Pa., 1781—Supply.
Philadelphia, Pa., Shippen St., 1764—Daniel Telfair.
Philadelphia, First, 1767—Wm. Marshall.
Philadelphia, Spruce St., 1782—Robert Annon.
Popular Springs, Jefferson County, Ga., 1772—Wm. Ronaldson.
Rocky Creek, S. C., 1782—John Boyce.
Short Creek, Ohio County, organized as Presby., 1775—Alex McCoy.
Timber Ridge, Rockbridge County, Va., 1782—John Rogers.
Tuscarora, Juniata County, Pa., 1774—Wm. Logan.
Union, Sullivan County, N. Y., 1782—T. G. Smith.
Valentown, New London, Conn., 1771—Geo. Gilmore.
West Alexander, Washington County, Pa., organized as Presby., 1775—Alex McCoy.
W. Conocheague, Fayettesville, Pa., 1769—Supply.
W. Nottingham, Md., 1783—James Munro.

Chapter VIII

Early Presbyterian Churches of Southeastern Pennsylvania of special interest to the Covenantor whose ancestors were here prior to the beginning of Reformed and Associate Presbyterian Church in America:

The First Presbyterian Church of Philadelphia, known for years as "Old Buttonwood," was organized in 1698, and the pastor, the Rev. Jedediah Andrews, came here from New England. Their first church building was erected in 1704 on High Street. This was the church of the Tennants, Rowlands, etc.

The "Great Valley" Presbyterian Church, located in Tredyffrin Township, Chester County, Pa., was organized in 1710. Their first preacher was Rev. Malachi Jones.

The Rock Presbyterian Church, organized as "The Elk River Presbyterian Church" in 1714. It was then located in Pennsylvania but has been moved several hundred yards south of the original location and across the line in Cecil County, Md. The first building was a log church erected in 1725. Among the members at that time was Robert Mackey, George Lawson, Michael Wallace, David Wallace, David Elder, Thos. Moffit, Peter Bauchell, Samuel Alexander, John Brevard, Polks, Pattons, Pattersons, etc. Rev. James Finley was their pastor in 1770, when some thirty families of this congregation removed to the vicinity of Ft. Burd (Brownsville, Pa.). The pastor followed them in 1785.

At the time this congregation was organized, there was another congregation holding services at the head of Christiana Creek, with the Rev. George Gellespie their preacher, and Andrew and Mathew Wallace as elders. In this general vicinity in 1701, there lived the following families (from Johnston's history of Cecil County, Md.): Richard Thompson, Samuel Alexander, Peter Bauchell, John Gellespie, Joseph Steel, ... Jackson, John Briston, Morgan Patton, James Brown, Henry Bates, Edw. Beson, Joel Bayley, J. Cooper, Andrew Job, Robert Dutton, Moore, Ewing, Evans, Maxwell, Chandless, Able Cotley, Jos. Trimble, Samuel Wilson, Anderson, Orr, Boyd, Thompson and other families.

The Nottingham Presbyterian Church, near the mouth of Octorara Creek in Cecil County, Md., and Faggs Manor Church in Chester County, Pa., were both organized about the year 1720, and "The Gap" in Lancaster County a few years later.

The Chesnut Level Presbyterian Church, organized in 1711 as the "Little Britain Church" and originally in Little Britain Township, but after Drumore Township was set up it was contained therein. This beautiful little Lancaster county church is still in active service, and was

among those Presbyterian churches that numbered among its members in the early days many who were properly of the Reformed or Associate faiths. Among the early members we list the following: Wm. Buchanan, Walter Buchanan, Richard and James Buchanan, Martha Campbell, Janet Smith, James Porter, etc.

There are two cemeteries here. In the older one we found the following markers: James Calhoun, 1696-1777; Elizabeth Calhoun, 1725-1785; James Calhoun, 1753-1823; Margaret Calhoun, 1764-1822; James Snodgrass, 1740-1774; Alexander Snodgrass, 1745-1804; Martha Campbell, 1741, age 67; John Marshall, 1771, age 81; James Marshall, 1772, age 58; James Rogers, 1743, age 83; Samuel Ankrum, 1836, age 65; Thomas Ankrum, 1799, age 32; Samuel Ankrum, 1772, age 38; Mary Heron, 1740, age 49; Wm. McPherson, 1783, age 85; John Baxter, 1769, age 96; George Reed, 1789, age 61; Robert Long, 1806, age 63; James Long, 1803, age 69; Thos. Scott, 1789, age 85; James McSparran, 1827, age 61; Nicholas Brotherton, 1757, age 63; Arthur Buchanan, 1766, age 26; John Buchanan, 1784, age 23; James Buchanan, 1797, age 70; Mary Buchanan, 1815, age 78; Arthur Buchanan, 1806, age 23; Mary Buchanan, 1852, age 80; John Buchanan, 1851, age 85; James Buchanan, 1822, age 61; John Buchanan, 1748, age 23; Elizabeth, James, Margaret Buchanan; Mary Buchanan, 1860, age 90; Robert Steel, 1756; John Robinson, 1734, age 60; Robert Shippen, 1840, age 71; Andrew Caldwell, 1757-1827; Moses Caldwell, 1805, age 74; James Barnes, 1757-1827; Joseph Penny, Wm. McIntire, James McMillen, 1756; Margaret McMillen, John Wilson, 1812, age 97; John Gryder, Edw. Green, Margaret Clark, 1759.

In the newer cemetery we found Hugh McCullough, 1848, age 77; Gracey McCullough, 1854, age 79; Robert King, 1763, age 58; Elizabeth King, 1732, age 23; *Robert King, 1827, age 82; Jennet King, 1825, age 23; Samuel Morrison, 1849, age 63; David McGrabb, 1851, age 61; Sarah Lynch McGrabb, 1873, age 79; George Gulley, 1871, age 79; Edward Crawford, 1783-1873; Margaret Crawford, 1754-1891; James McPherson, 1778-1861; Elizabeth Long McPherson, 1860, age 78; John Long, 1788-1855; Sarah Ross Long, 1790-1857; James Barnes, 1790-1881; Col. Thos. Neal, 1786-1869; Margaret Neal, 1799-1874; Samuel White, Wm. J. Clark, Abraham and Marshall Marshall and others.

The Rev. Malachi Jones, David Evans, Geo. Gellespie, Joseph Houston, John Thompson, Alexander Hutchinson and Samuel Blair were among the very earliest preachers serving these churches.

The Upper Octorara Presbyterian Church, organized near Parkersburg, Chester County, Pa., in 1720. Rev. Adam Boyd was their first preacher. Early members were Jos. Wilson, Hugh Wilson, Daniel Kerr, and the following families: Hamill, Moody, King, Sloan, Boggs, Cowan,

Finley, Allison, Boyle, Cochran, Cunningham, Buchanan, Cooper, Fleming, Foster, Henderson, McPhirson, Heslop, McNiell, McAllister, Parks, etc. About 1740, several families from here and along Pequa Creek in Lancaster County removed to the Shenandoah Valley of Virginia.

In the old cemetery are the following markers: John Wilson, 1751, age 50; Daniel Kerr, 1754, age 66; Mrs. James Hamill, 1757, age 35; John Moody, 1766, age 52; Geo. Sloan, 1803, age 82; Wm. Boggs, 1833, age 89; Margaret Allison, 1748, age 48; John Boyle, 1739, age 72; Robert Boyd, 1743, age 66; Rev. Adam Boyd, 1768, age 76; Col. Andrew Boyd, 1786, age 46; Agnese Blealock, 1787, age 80; Ann Cowan, 1734, age 33; Samuel Cochran, 1739, age 67; Thos. Sharpe, 1782, age 75; James Smith, 1785, age 66; Geo. Wilson, 1764, age 64; Margaret Wiley, 1772, age 32; John Wilken, 1788, age 44; Thos. Hope, 1776, age 75; Archibald McNeal, 1742, age 54; John McPherson, 1762, age 67; Andrew Mitchell, 1782, age 54; Samuel McClelland, 1807, age 75; Arthur Park, 1740; John Park, 1787, age 81; Nathaniel Ring, 1766, age 66; Geo. Richmond, 1806, age 72; Robt. Sandford, 1765, age 90; John Scott, 1777, age 71; Walter Stewart, 1777, age 71; Wm. Clingan, 1790; Martha Dickey, 1762, age 48; James Fleming, 1767, age 64; Rev. Wm. Foster, 1780, age 41; David Fleming, 1784, age 73; Wm. Fulton, 1785, age 56; Joseph Filson, 1811, age 57; James Glendenning, 1799, age 81; John Henderson, 1745, age 41; Thos. Heslop, 1764, age 83.

The Pequa Presbyterian Church, Salisbury Township, Lancaster County, Pa., was organized in 1724 by Rev. Adam Boyd, Cornelius Rowan, Arthur Park, Isaac McAltmont, Amos Slaymaker, James Armor, Thos. Slemons, Andrew Caldwell, Robt. Buyers, David Jenkins and Thos. Patton.

The Middle Octorara Presbyterian Church, Bart Township, Lancaster County, Pa. (of particular interest to the Covenantor) was organized by Rev. Adam Boyd about the year 1727. He served as supply until they secured the Rev. Alexander Craighead for regular preacher in 1733. (Craighead died in 1766 in Charlotte, N. C.) Henry Work, Robt. Mathews, Hugh Boulay and Rev. Craighead were named as trustees in 1733, when they purchased from John Penn the ground on which the present church building is located. Here a number of persons of the Reformed and Associate faiths were served by Craighead prior to the arrival in America of Rev. Cuthbertson in 1751. Craighead himself became a Reformed Presbyterian preacher in 1755, serving in Virginia. In the churchyard are the following markers:

Rev. John Cuthbertson, 1791, age 73; Elizabeth Talbot, 1789, age 57; Walter M. Cuthbertson, 1789, age 20; Alexander Morrison, 1826, age 77; Samuel Morrison, 1832, age 59; Jane Morrison, 1815, age 36;

Richard Glass, 1853, age 79; Martha Glass, 1859, age 81; John Kennedy, 1828, age 46; *Col. James Thompson, 1745-1807; Lydia Baily Thompson, 1750-1806; James McCullough, 1860 age 73; Sarah McCullough 1859, age 59; Thos. Lackey, 1812, age 75; Robert Allison, 1760, age 47; Mary Byers, 1760, age 77; John Barclay, 1765, age 67; John Williams, 1858, age 84; John Williams, 1765, age 30; Robert Anderson, 1822, age 70; Samuel Anderson, 1764, age 64; John Cunningham, 1757, age 31; John Kyle, 1757; John McClure, 1839, age 81; Martha McClure, 1837, age 75; James Miller, 1775; Martha Miller, 1740; Robert Bailey, 1798, age 92; Patrick McElwain, 1832, age 73; Mary McElwain, 1857, age 89.

The Chanceford Presbyterian Church, of Chanceford, York County, Pa., was organized prior to 1760 at Airville and was near the Reformed Presbyterian Church that John Cuthbertson served so long as supply. In the cemetery nearby are buried many who were members of the Reformed church congregation. On May 25th, 1767, four acres were purchased from John Penn, and a church building erected thereon. Trustees were James Leeper, John Finley, Wm. Morrison, Rowland Hughes and Ephriam Farr.

The Slate Ridge Presbyterian Church, now near Delta, Pa., was organized prior to 1750. At first the congregation held their meetings in a log building at the junction of Scott's Run and Muddy Creek, in Fawn Township, York County. Rev. Ebeneezer Whittlesey was first pastor, followed by Rev. Ebenson Morrison. Rev. John McMillen preached here in 1777 and again in 1778. Early members include the families of Whitford, Smith, Hughes, Watson, Steel, Leeper, Gordon, Clarke, Scott, Ross, Glasgow, Cowan, McCandles Breckenridge, McKinley, etc. Rev. John Strain, an early pastor, is buried here. The Breckenridge family became noted in Kentucky, and McKinley's, the family of President Wm. McKinley.

The Monaghan Presbyterian Church, Dillsburg, York County, Pa., organized 1737. First preacher unknown. From 1761 to 1772 the Rev. Geo. Duffield (Chaplain Continental Congress) served this church, followed by Rev. Samuel Waugh. Rev. Geo. Duffield was one of the two preachers who, under the direction of Congress, superintended the printing of the first American edition of the Bible in English; this was published at Philadelphia in 1782.

Some members of this church in 1772 were: Andrew McDowell, James Dill, Col. Mathew Dill, Robert Stephenson, Jos. Dodds, Geo. Dickey, Wm. Barbour, James Crockett, John Crockett, Mathew Trotter, Wm. Scott, Samuel Scott, Charles Haines, Robt. Leech, John Lamb, Wm. Ross, John Nesbit, Alexander Nesbit, Wm. Nelson, Alexander Ross, John McClelland, Wm. Mitchell, Andrew Saus, Allen Torbet, Chas. Brewster, Peter Leman, John Fulton, Daniel Williams, Andrew Wilson, John Anderson, Graham Anderson, Andrew Bailey, Samuel Nelson, Henry Logan, Alex. Hannah, Edw. O'Hail, Wm. Wall, James McKin, David Ayres, Daniel Glass, Joseph Bradley, Isaac Wall, Wm. Blair, Wm. Gillespie, Jus. Dennison, Wm. Farra, Thos. Black, Thos. Gray, John Cross, Joseph Dickson, James McMullen, Robt. Moody, Thos. Dill, Thos. Campbell, John Carrothers, Dan. Carpenter, James Kennedy, Geo. Robinette, Alex. Sanderson, John Moorhead, Wm. Morrell, ... Dorson, Theo. Parker, John Mitchell, Wm. Porter, Jo Young, D. McCurdy, Wm. Trimble, John Swan, R. Elliot, John White, John Blair, J. McCormack, Geo. Burns, Francis Boggs. All above from John Gibson's history of York County, Pa., published 1886.

Donegal Presbyterian Church, organized near Maytown, Lancaster County, Pa. (then Chester Co.), between 1714-18. The earliest members were: John and Andrew Gailbraith, Wm. and Robt. Buchanan, Roland Chambers, Richard Allison, Kellys, Cooks, Wallace, Foster, Kerr, Campbell, Lowrey, Patterson, Ewing, McClellands, etc. The first preacher was Rev. James Anderson who came in 1727. Many from this section removed about 1750 to Harris Ferry (Harrisburg), and when Cuthbertson came in 1752, he found a considerable congregation of Reformed Presbyterians, who assembled at Paxton. Twenty years later they had mostly removed further inland, across the Susquehanna and west.